

THE CRITICAL REVIEW.

For the Month of February, 1775.

ARTICLE I.

The History of Manchester. By the Rev. Mr. Whitaker. Vol. II.
1l. 1s. in Boards. Johnson.

ALMOST four years ago we reviewed the first volume of this work *, which we observed to be replete with much curious information relative to the antiquities of Britain; for though the town of Manchester is particularly the object of the History, Mr. Whitaker, in tracing its origin and various stages of advancement, has been led from local into general disquisitions, and has thereby thrown considerable light on the ancient state of the whole island. When he began the work, he proposed to divide it into four books, containing an equal number of distinct periods, viz. the British and Roman-British, the Saxon, the Danish and Norman-Danish, and the modern. The first of these was comprehended in the former volume, and in the present he treats of the Saxon period.

This book commences with an account of the state of the Roman provinces in Britain about the middle of the fifth century, the conduct of the provincials, and the invasion of the Saxons. Mr. Whitaker affirms that the interior condition of Roman Britain, at this period, has been strangely misrepresented by all our historians; who describe the provinces as entirely drained of their warriors, exhausted of their spirit, and incapable of defence. This erroneous account he ascribes to Gildas, whose authority has been generally followed by succeeding writers. Our author likewise maintains that the

* See Crit. Rev. vol. xxxi. p. 245.

charge of barbarism against the Britons, while they were under the Roman government, is equally destitute of foundation: and he supports these several allegations by urging the improbability of the supposition that the contrary can be true, while so many Romans were in the island, who could instruct the natives in the arts both of peace and war. We agree with Mr. Whitaker in rejecting the testimony of Gildas where it is apparently repugnant to credibility; at the same time it must be confessed, that this summary method of determining historical facts upon the authority of opinion, may frequently lead a writer into very false representations, as probability is not always a certain criterion of truth.

The second chapter contains an historical vindication of the actions of the famous prince Arthur, the authenticity of which our author considers as sufficiently supported by the evidence of contemporary writers, notwithstanding the silence of Gildas concerning them. Mr. Whitaker afterwards relates the exploits of this British hero in war, his conduct in peace, and his death and sepulture.

In the third chapter the author recites the invasions of the Saxons, and the success of their arms to the reduction of Manchester by Edwin, which happened in the year of the Christian æra 620. In the subsequent chapter he delineates the Saxon geography of the island, and shews the immediate effects of the Saxon settlements in it and at Manchester. The picture which he draws of the depravity of those ages, though expressed in glaring colours, is far from being exaggerated.

The system of religion, which the Provincials had so long embraced, furnished antidotes to the foreign principle of corruption, and provided restraints for the headlong impulses of vice, in the heart of man, the most powerful that the wisdom of Divinity could contrive and the freedom of humanity admit. It held up the most ravishing prospects of felicity, to invite the soul to the practice of virtue. It presented the most astonishing views of wretchedness, to deter her from the prosecution of vice. It drew the line of duty in the brightest colours, as a full direction to the wildered faculties of the understanding. And it promised the aid of co-operating Omnipotence, as an effectual assistance to the weakened powers of the affections. But under such a rule of conduct, and with such lively motives to the practice of it, the Britons had for some time sunk into a wretched degeneracy of manners. And they were not tainted merely with the sins, which even the purity of Christianity has not been able to prevent entirely in any period, the customary fruits of the original pollution. Ambition, the disease of the intellectual passions, and sensuality, the malady of the bodily,

appeared among their kings in all their wildest horrors, public wars, private murders, adultery, incest, and sodomy.

' In 564 one sovereign presented himself before the altar, the more solemnly to confirm an assurance which he had previously given, never more to injure a Briton: and even there, in the very act of confirmation, and amid the very rites of religion, stretched out his hand, and stabbed two royal youths that were near him. Another, covered over with various parricides and adulteries, repudiated his own wife and married his own daughter. And a third, cotemporary with both, after repeated acts of violence and wickedness having invaded the patrimony of his uncle and destroyed him and his adherents, and been struck with a seeming remorse for his crimes, became afterwards enamoured of his nephew's wife, murdered his own queen, murdered his own nephew, and married the widowed niece. These were dreadful enormities, the ebullitions of outrageous impiety. And the kings in general were the applauders of villains and the patrons of robbers, were whoremasters and adulterers, frequently guilty of perjury, very charitable, and very wicked.

' Even the clergy afforded wretched examples to the people, seldom administering the eucharist, never reproving the prevailing sins, and being avaricious, ignorant, and proud. Some indeed were negatively good. But these were few. And some were positively so, exemplary in their moral practices, and faithful in their ministerial duties. But these were fewer still. The generality pursued eagerly the idle diversions of the world, meanly courted the wicked great for secular advantages, and even maintained their mistresses in private. And, in this great degeneracy of the king and priest, the general body of the nation must necessarily have been very profligate. In any age or country the various restraints, which prudence imposes and religion fixes on the modes of ministerial life, will necessarily secure the clergy the longest of any from the contagion of public viciousness, and retain them the nearest of any to the sphere of religious duty. And that nation is peculiarly abandoned, where the clergy are openly profligate.

' The national corruption commenced about 540, broke out in the horrors of civil butchery, and terminated at last in a general profligacy. Goodness beheld the accumulated crimes with pity, and justice resolved to punish them with severity. The Saxons were called from the shores of Britain and the heaths of Germany, the ordained instruments of avenging Providence. They came. The crimes of the Britons in their own nature accelerated their punishment. And their un-interrupted dissensions and royal murders, the deaths of Arthur, Urien, and others, prepared them an easier prey for the enemy. Victory waited upon the Saxon battles. Conquest attended the Saxon invasions. And they, who had subdued only three counties in ninety years before, now reduced three fourths of the Provinces in eighty.'

The fifth chapter treats of the several great divisions of Saxon state, the civil polity established in each of them, and the military oecconomy settled over the whole. Mr. Whitaker observes, that the partition of the Saxon kingdoms into tythings, hundreds, and counties, has been almost universally attributed to the Great Alfred, by modern historians and lawyers; but in this he affirms that they are mistaken, and we think upon sufficient authority. According to him those three divisions were introduced by the Saxons at their invasion. The tything and shire, he remarks, are both mentioned in the laws of the West Saxons, before the close of the seventh century, and during the reign of Ina; and the whole three divisions occur in the Capitularies of the Franks, prior to the year 630. He thinks it probable that these several institutions would commence originally at one and the same period, among the kindred nations of the Franks and Saxons. This supposition is far from being inadmissible: at any rate, Mr. Whitaker has produced authority for the existence of two of the above-mentioned divisions in England, before the epoch to which they have been usually assigned; and from his enquiry into the civil polity of those times, we are confirmed in an opinion which we formerly suggested, that the feudal system was received among the Saxons before their invasion of this country.

The sixth chapter is employed on the genius and constitution of the Saxon royalty, with the nature and regimen of the Saxon lordships and towns. In this part of the work, Mr. Whitaker makes several animadversions on some modern historians, with respect to the representation they have given of the Saxon polity; for which he produces authorities of no inconsiderable weight. In the seventh chapter he treats of the general œconomy of the town of Manchester under the Saxons; and the customs, manners, and dress of its inhabitants. From this division of the work, we shall present our readers with the following quotation.

‘ The baronial mansion on the ground of the present college, in all ages of our history, was the little capital of the manor and the mimic palace of the parish. And in it the lord exercised the most remarkable attribute of baronial royalty, and minted his own money. This was even below the Conquest the common privilege of all the barons in the kingdom, though not more than one or two pieces remain at present the indubitable coinage of any of them. And his house was the school of civility for all the gentlemen, and the academy of arms for all the military tenants, in the tything. The manners of the baron, softened by his connexions with his brethren, and refined by his three annual attendances on his sovereign, would
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be the standard of politeness to all the gentry below him, and naturally temper the barbarism of their military dispositions. The knights and esquires were his personal companions, engaged with him in the hour of diversion, and shared his moments of social gaiety. Their sons also would be bred up with the young baron, receive their education with him, and with him be trained to arms. And the lord retained a body of *gesithes*, or military companions, constantly about him; men possessed of no land, but under obligations of military service to him, the *escuyers* of the Normans, the *squires* of the Saxons, and ranking immediately below the *mesne* lords and *frank* tenants.

* The appellation of Esquire, indeed, is universally supposed to be Norman in its origin. But it is not. This the popular use of the term among our peasantry, at present, very strongly suggests to us. And some monuments of the Saxons shew it. There we meet with the word, in its correspondent term of the Latin language. To every one of my esquires, says the good king Alfred in the Latin translation of his will, *cuiuslibet armigerorum meorum*, I give a hundred marks. If there be any surplusage of my effects, he subjoins in another place, I will that my esquires and their attendants, and all that are with them in my retinue, *armigeri mei cum valedictis, et omnes qui cum ipsis in servitio meo existunt*, have the distribution of it. And the term is used equally in the laws of the Confessor, all the seigniors of manors being ordered to have their knights, their esquires, and their menials, *item isti suos armigeros*, under the jurisdiction of their own court. But the origin of it may be carried still higher; and the name and the office are both derived from the Britons. Tacitus, speaking of Cartimandua the queen of the Briganties, represents her as repudiating her husband Venutius, and taking Vellocatus, his esquire, to her bed and throne, *armigerum ejus, Vellocatum, in matrimonium regnumque accepit*. And the term is truly British; *Ysgûyder* and *Sciather*, which in the British pronunciation would be Esquier and Squier, signifying a shield-bearer in the Welsh and Irish; and *Sguibher* being used in the latter for a squire to this day, *Ysgwier* for an esquire in the former, and *Skuerriyon* for squires in the Cornish.

* The education of a merely military age principally consisted of those bodily exercises, which taught the pupil an expertness in the management of his arms, and prepared him for the gracefuller discharge of the duties of war. Even the business of it was made up of the same exercises, the kindred diversions of the chase, and the softer engagements of society. And the refined employ of the study, that brightest colour in the secular scenery of life, was utterly unknown almost. These cares formed so considerable a part in the education of the young, that both Alfred and Charlemagne provided masters for their sons, as soon as ever their age would allow it; and had them carefully

trained up in the equal discipline of arms and hunting. They likewise claimed so large a share even of the business of the adult, that the latter, among his complicated schemes of conquest, employed himself daily in the exercises of riding and hunting; and even the former, amid the more engrossing attentions to the public preservation, practised all the arts of hunting and hawking with un-remitting industry, and even sometimes employed his vigorous understanding in improving them, reforming some of the customary usages, and instructing his falconers, hunters, and dog-boys in others. And, while these were the principal objects of active life, Charlemagne was never taught to write or Alfred to read; and the latter continued unable to read till he was thirty-eight, and the former to write as long as he lived.

The education of the women was directed by the same spirit. The daughters of Charles were bred up merely to carding and spinning; and those of the first Edward among the Saxons to spelling and reading during their infancy, and spinning and needle-work in their riper years. And these manual attentions were very prudently taught them, to fill up the many large vacuities of an un-lettered life with an innocent and reputable employ.

Our Saxon fathers at Manchester have frequently beheld the area of the college converted into a theatre of imitative war, and the baron, his knights, and his esquires engaged by turns in the peaceful parade of arms. And they have equally seen him go forth in the morning to the chace, and return from it in the evening, accompanied by his knights and esquires on their hunters, and attended by a retinue of burghesses, yeomen, and servants on foot. The feats of the field would generally conclude with festivity in the baron's hall; a festivity mingled with the illiberal excesses of intemperance, and disgraced by the tumultuous follies of ebriety. And this was a vice peculiarly prevalent among the Saxon gentlemen, and retained by them to the last; as it is inherited with their virtues by their descendants of Manchester, remaining amongst us at present the wretched signature of our German origin, and the adhering relic of our original barbarism.

We have not consulted the authority upon which Mr. Whitaker alledges that Alfred was unable to read till he was thirty-eight years of age, but such an allegation is probably a mistake; for it is generally admitted, that this great prince was first taught to read when he was about twelve years old.

In the eighth chapter the author relates the origin of our present language, letters, weights, and coins; with the positive and comparative prices of things before the Conquest; in which he gives a large specimen of an English-British Dictionary.

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In the ninth he treats of the conversion of the Saxons to Christianity, the first formation of our parishes, and the first establishment of all our ecclesiastical economy; and in the tenth he relates the immediate effects of Christianity on the Saxons, the first construction of the town of Manchester on its present site, with the nature of our churches and their services at this period. Mr. Whitaker here observes, that the custom of placing cœmeteries around churches, in England, is asserted by all our antiquaries to have been originally introduced by Cuthbert, archbishop of Canterbury, about the year 750; but he is of opinion that the practice begun as early as the first construction of those buildings; and he thinks that the custom of burying within the churches was likewise introduced at the same time. This latter practice, however venerable it may be by the sanction of antiquity, ought certainly to be universally exploded. In the eleventh chapter the author gives an account of the several ministers belonging to a parish church formerly, with the complete endowment of one, and the origin of wakes and fairs among us. In the twelfth he displays the leading principles of the Saxon theology, the inroads of fanaticism and superstition among them, and the introduction of the Romish supremacy into the island. The following passage contains a reflection on the present times.

‘The course of my history has naturally led me to point out the facts. And the duty, which every writer owes to religion, induces me to make the remarks. A film seems to be gathering upon the eye of Christianity in this country. Arianism, which had been banished the island for twelve or thirteen ages, returned into it about ninety years ago; and baffled in one or two efforts, and obliged to desist from its attempts, has very lately begun to disturb us again. And, what peculiarly marks the operations of the present period, folly has solicited the services of frenzy, and Arianism called in Fanaticism to its aid. This monster, whose ravages in the last century have left a formidable impression of his power on our minds, has awakened from his long repose at the call, cast off the gloomy vizor of Calvinism that he formerly wore, and started forth with all his original extravagance to destroy almost the only rational principles that he once entertained. With such an associate and friend, even Arian imbecillity is become dangerous. And the viper, that hitherto had only hissed in the dust, is now emboldened to rise upon its spires, to look defiance, and to threaten destruction.’

Having prosecuted the history of Manchester to the final period of the Heptarchy, Mr. Whitaker takes a retrospective view of the progress he has made; and he seems to contemplate

plate the gradual advancement of that town with a degree of patriotic enthusiasm.

' We found, says he, the large extent of the parish a wild and unfrequented tract of woodland, inhabited merely by the boar, the bull, and the wolf, the hereditary proprietors of the domain, and traversed only by the Britons of the neighbouring country in their occasional pursuits after them. And we saw it selected by the monarch of Lancashire for the seat of a fort in the woods, and a fort actually settled about the middle of it. This was the remarkable origin of the population of the parish, and the curious commencement of a town within it. And the rude outlines of the one were first laid out, and the faint principle of the other began to operate, about fifty years before the Christian æra. They were both confined to the Castle-field on the Medlock. And this ground became therefore the most distinguished spot in the parish, the attracting cause of its cultivation, the happy occasion of its towns, and the storied scene of various adventures itself.

' The forest assumes a new life and colouring from the fact. The solitude that had hitherto prevailed, and thrown a deeper shade upon the gloom, is now interrupted by the frequent resort of soldiers to the fortress, and the ready excursions of hunters from it. And the silence is equally invaded by the busy talk of men, rising loudly every day on the banks of the Medlock, and sinking as it spreads in fainter and fainter murmurs through the woods.

' But a great revolution is approaching. And time is labouring with wonderful events. A small assemblage of outlaws on the heights of the Tiber have amazingly shot up into a tribe of warriors and a nation of heroes, and are even become the lords of Italy, the masters of Gaul, and the conquerors of half the globe. They land on the island. They reduce the little kingdoms of the Britons. And they advance into Lancashire. They penetrate into our woods. They introduce the tumults of war into our parish. And they take our original Manchester.

' Happiness however results from the misfortune. And the most dreadful of political evils becomes the greatest of public blessings. Civility smooths the brow of Conquest. The Muses wreath his armour with flowers. And the outlaws of Italy, refined by the literature of their conquered nations, become the refiners and the friends of Britain.

' A new spirit now actuates the woodland. A Roman station is constructed on the Castle-field. Another is established about a mile to the north of it. And the site of the present town is begun to be cleared of its woods, and for the first time receives a colony of inhabitants upon it. This is fixed upon the ground at the confluence of the Irke and Irwell. But it is merely transitory in its nature, and exists only for the summer. The most north-westerly part of the forest is appropriated to the feeding
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ing of the Roman cattle, and four little stations are placed for their protection there. And the whole woodland is intersected with large roads on every side, all ranging in right lines through the thickets, and converging to a point at the Castle-field.

‘ One addition more completes the change in the aspect of the whole. A regular town is begun for the first time in the parish. And a neighbouring baron and his clan are settled within it. This is placed about the center of the forest, and in the immediate vicinity of the Castle-field. The station there becomes the citadel of the new Manchester. And both are founded together in the memorable autumn of 79.

‘ Under the auspices of the Roman genius, that principle of population, which had faintly quickened before at the heart of the woodland, now becomes active and vigorous, and diffuses its influence on every side. The beasts are dislodged to a greater distance from the town. The receding forest curves in a larger amphitheatre of woods around it. And all the mechanical arts are transplanted into the wild. Civility, literature, and politeness follow. And Christianity closes the rear.

‘ In this state of intellectual and spiritual refinement, the natural insecurity of happiness begins to operate. War unfolds its wildest horrors to the Britons. Ruin marks its advance. And incivility, ignorance, and barbarism attend its triumphs. A tribe of idolatrous savages make their way from the shores of Germany. They reach, they reduce, Manchester. They settle in the castellated fortress on the Medlock. And they tyrannize over the inhabitants with a sanguinary severity. But the illustrious Arthur advances to rescue them. He fights. He conquers. He delivers. And the yoke of barbarian despotism is raised from the necks of our fathers.

‘ It is raised, to be speedily replaced there. Arthur dies. The enemy returns. The sword of the Saxons is edged by the vices of the Britons. Victory attends their battles. Submission waits upon their invasions. And they fix themselves for ever in the parish of Manchester.

‘ To form a settlement for this new colony, the woods are again invaded and the beasts again dislodged. The central opening in the forest is considerably enlarged. And no less than eleven townships are won from the waste.

‘ The new baron does not settle in the town. He fixes his residence about a mile to the north of it, in the summer-camp of the Romans. And fate is preparing to lay the foundations of the present Manchester.

‘ *Tantæ molis erat Romanam condere gentem !*

We sympathize with our ingenious author in the distress which he anticipates for the catastrophe of his darling Manchester in the succeeding period of the history. But when his mind is oppressed with sorrow in relating that deplorable event,

event, let him be consoled with the reflection, that his beloved Mancunium will yet rise with greater splendor from its fall, to shine forth in the flourishing days of the British empire, renowned for the cultivation of the arts and sciences, and for commercial industry.

‘ His ego nec metas rerum, nec tempora pono.’

To this volume, which is ornamented with several plates of Manchester in its different stages of improvement, the author has added an Appendix, of which No. I. is a continuation his Remarks on the Histories of Mr. Carte and Mr. Hume, begun in the first volume. No. II. presents us with the Doomsday-Book for Lancashire, South of the Ribble. No. III. contains the Charter of Manchester; and No. IV. a Number of Records.

In this volume, as in the preceding, Mr. Whitaker, while he traces the history of Manchester, enters into a variety of investigations of a general nature, and makes many judicious remarks, which throw great light on the British antiquities. He likewise has, as formerly, subjoined to each section the authorities on which his history is founded. His ingenuity and learning are no less conspicuous in the present volume than in the first, and we have the pleasure to observe, that he has now avoided in a great measure those blemishes arising from affectation, with which the former part of the work was somewhat disfigured. He seems, however, to be still much attracted with the charms of a flowery diction, which lead him sometimes into declamatory redundancy, and sometimes into laconic brevity. Nor can we acquit him entirely of opposing the evidence of other writers with such an air of decisiveness, as, perhaps, is not always supported by sufficient testimony; a fault which is common to authors who mix the conjectures of the antiquarian with the scrupulous narrative of history. It must be acknowledged, at the same time, that his remarks on preceding writers, discover an elaborate and minute investigation into the subject of which he treats; and that he has detected many historical errors, which have been received upon prescriptive authority.

Since the publication of the first volume of this work, the author has added a Supplement to it, consisting of some minute corrections of the history, embellished with elegant engravings of near forty British coins, which tend to elucidate his subject. He has also subjoined an Appendix, containing some Remarks on the Histories of Carte and Hume: and informs the public, that the corrections of the second volume, which may hereafter be made, shall be printed in a quarto pamphlet, to

accommodate the purchasers of the work. The great industry which Mr. Whitaker discovers, by his diligent researches into the antiquities of this country, deserves the warmest approbation: and it affords us pleasure to understand, that the encouragement he receives from the public, is such as animates him with unwearied perseverance in the prosecution of his laborious undertaking; a work which, when completed, will be regarded as a valuable acquisition by the lovers of British history and antiquities.

II. *An Inquiry into the Real and Imaginary Obstructions to the Acquisition of the Arts in England.* By James Barry. 8vo. 3s. 6d. in Boards. Becket.

EVERY Briton who is interested in the reputation of his country, must receive particular pleasure in beholding the time arrive, when the polite arts are cultivated in our island with a degree of success, which had never been anticipated, even by the most zealous assertors of the national genius. To the glory of Britain it must be acknowledged, she was the first that taught to trace the sciences through the tedious labyrinth of inquiry, and that pointed out the way which leads to the attainment of natural knowledge. Intent on the pursuits of philosophy, she made, indeed, but little progress in those elegant manual arts which depend on the vigour and regularity of the imagination; and though she could boast of illustrious names that rivalled, in speculative and useful learning, the most celebrated sages of the Portico, she never had given birth to any competitor for the fame of a Praxiteles, or an Apelles. It was even affirmed by foreign writers of eminence, that the British genius was incapable of great exertions of fancy. Happily, however, for the honour of the nation, this reproach is now proved to be groundless, and even within the reign of his present majesty, several of our artists in sculpture and painting have discovered such extraordinary imitative talents as approximate to the renowned models of Athenian perfection. So much may be effected in a short time, under the auspicious influence of royal patronage and public encouragement!

This ingenious author begins with animadverting on those writers who have alledged a national incapacity in the inhabitants of Britain for the arts of sculpture, painting, and architecture; and he exposes the injustice of the reproach with a spirit becoming not only an artist whose character is involved in this false and indiscriminate charge, but likewise becoming an impartial inquirer after truth.

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In the second chapter he shews, that the history of the arts furnishes the best view of the causes of their rise and perfection; and he afterwards clearly evinces, that the progress of the arts in Italy has been owing to a combination of moral causes. In support of this proposition, Mr. Barry produces the testimony of Vasari, who treats of the subject at considerable length; and he observes, that the same causes operated upon the genius of the ancient Greeks.

The fourth chapter is employed in proving, that the different Styles of Art in the several Schools, are not owing to climate, but to moral or accidental causes. That our readers may be satisfied with the justness of Mr. Barry's reasoning on this subject, we shall extract a part of the chapter.

' The abettors of this notion about the influence of climates, not content with accounting in general for the capacity or incapacity of different people, are inclined still further to make out, by the same induction, that the schools and societies of artists were particularly qualified to succeed in some parts of the art and not in others. They instance the fine colouring and bad taste of design of the Venetians; the grand but rigid drawing and bad colouring of the Florentines; the dignity, grace, and elevated style of the Romans; the clumsiness of the Flemings; and the poverty and vulgarity of the Dutch. Let us examine this.

' Art was considerably advanced in Italy before any difference was visible in the pursuits and styles of the different schools, and then the difference was owing to accident. The first painters of Florence, Venice, &c. were all of them of the same leaven, although there be better and worse amongst them, yet the style is the same, they set out from the same point, and were in the same road; their pictures appear the work of the same people, and to be taken from the same objects; they are dry, cold, meagre, and wooden: they improved as they went on, some faster, some slower, according as their education and other advantages furnished them with opportunities. Andrea of Pisa, who flourished so early as 1337, studied the basso relievo of Meleager and Atalanta and other antiques, which the people of Pisa had brought from Greece. Afterwards Ghiberti, the Florentine, possessed many casts from the antique. Squarcione, of Padua, also had amassed, in his travels through Greece and other places, a good collection of antique statues, relievos, &c. upon which his pupils, of whom he had one hundred and thirty-seven, had formed their taste and practice. It is hard to say what became of all these scholars, but many of them must surely have disseminated what they knew about Lombardy; and Andrea Mantagna, one of them, had in all Italy, at that time, no competitor who was so well studied in the antique. On the other hand Masaccio, the Florentine, born in 1417, was independent

pendent of his other excellencies) the best colourist and most natural painter of the time he lived in. L. da Vinci, and Fra. Bartolomeo, also were both Florentines; the former was a most excellent colourist and the actual discoverer of that fine manner of rilievo and colouring, which afterwards distinguished the Venetian school; and Fra. Bartolomeo's colouring is very little inferior to Titian himself. But the Florentines, by their very general application to statuary, have been more particularly led into the study of form, anatomy, and such parts of the art as were common to painting and sculpture: and M. Angelo, whose superior skill and power in all the parts of drawing and knowledge of the figure, had fixed the style and taste of his countrymen, was, as all the world knows, a sculptor, and had never made colouring an object of his study.

‘ The Venetian painters who fixed the style of their countrymen were Giorgione and Titian. Giorgione took the hint of that fine manner of colouring which (as we observed before, became the distinguishing characteristic of the Venetian school) from L. da Vinci, the Florentine; and Titian carried it to the greatest possible perfection: but as Titian adopted this search into colouring at an early period of his life, (and, comparatively speaking,) knew but little of any thing else that might tempt him into other pursuits; he gave up almost his whole time in improving colouring to the utmost perfection it was capable of receiving: therefore, if Titian is more remarkable as a colourist than as a draftsman, the climate has nothing to do in it. And M. Angelo, like the great and judicious artist that he was, did not ascribe Titian's excellence at colouring, or his defects in the other parts, to any particular direction of genius which might enable him to succeed in any one part of the art more than in the others: no, he well knew that the acquisition of art, in the whole together, or in the particular parts and divisions of it, will always, in the hands of a man properly qualified, bear a just proportion to the application made, and to the advantages of study enjoyed. After praising Titian's colouring, his remark upon him is: “ It is a misfortune that the painters of Venice have not a better manner of study, and that they are not early initiated in the principles of sound drawing, for if this man was as much assisted by art and by the principles of design as he is by nature, no body could go further or do better, being possessed, as he is, with the finest spirit, and with a manner very easy, beautiful, and full of life.”

After shewing the causes to which we ought to ascribe the success of the arts in those countries where they had been remarkably cultivated, the ingenious author proceeds to inquire into the circumstances which obstructed their advancement in Britain. The principles of these he justly affirms to have been the accidental change of religion, which happened at the very time when the arts were on the point of being cultivated

vated in this country. By this revolution, he observes, the subjects of Christian story were prohibited, and the artists were naturally led to practise only the meaner branches of their profession. While such was the situation of the arts in Britain, our author observes, that they were introduced from Italy to France in a state of maturity, in the same manner as the good taste of architecture was imported into Venice; and that this is the reason why in those places there have been so few intermediate artists between their states of barbarism and perfection. He then shews the abuses which have been committed, under the mistaken notion of introducing the arts.

In the seventh chapter, the author proves, that the superior style of the Grecian and Italian art is not owing to any natural superiority in the bodily structure of those people: in the eighth, he produces our poets as instances that the English imagination and judgment are capable of great exertions; and in the ninth, he shews the disadvantage to superior art in England, in not having been taken up, whilst the nation was forming its character.

‘ It is a misfortune, says he, never intirely to be retrieved, that painting was not suffered to grow up amongst us, at the same time with poetry and the other arts and sciences, whilst the genius of the nation was yet forming its character in strength, beauty, and refinement; it would then have received a strength and a polish; and it would, in its turn, have given to our poetry a greater perfection in one of its master features, in which (Milton and Spenser excepted) it is rather somewhat defective. But the nation is now formed, and perhaps more than formed; and there is cause to fear that it may be too late to expect the last degree of perfection in the arts, from what we are now likely to produce, in an age when perhaps frothy affectations, and modish, corrupt, silly opinions, of foreign as well as of domestic growth, have but too generally taken place of that masculine vigour and purity of taste, so necessary both for the artist and for his employer. Let us suppose ever so many fortunate circumstances to concur in leading an artist into such a track of study, amongst old stones and old canvasses, as that he may be enabled to assimilate this pure, rigid, beautiful, simple taste of the Greeks and the old Italians, with his own substance and observations on nature; yet afterwards if he should unfortunately happen to find that the æra of those qualities has either not arrived, or is long since passed away, amongst the people who are (generally speaking) to be his employers, and that they have but little of that grandeur of idea and elevation of mind, that will encourage him in the pursuit of extraordinary things, what is he then to do? his great advantages over meaner artists will infallibly lie by, mouldring away through disuse, and he must content himself with a contest of little value, mere matters

matters of execution, who has the richest colours, who makes the most like pictures, and so forth.

‘ There was about thirty years ago, a shocking instance of this, when Mr. Hussey, after much vexatious struggling, retired with disgust from an art in which no man was ever better qualified to succeed; he actually had talents which would have done honour to the best ages of Greece or Italy. The purity and elegance of his taste, his deep knowledge of all the parts which compose the human figure, and the remarkable fidelity and precision of his drawing ought to have gained him patrons, friends, and admirers, and would have done it in any other country of the world. But though this man was neither fit for the age, nor the age for him, yet I am hardly able to divine how it was possible for the wretched dabblers, his contemporaries, to sap and ruin the credit of such a character, and (if I may be allowed to say so) to cheat the country out of the use and honour of it. He was, indeed, unfortunately called out of Italy before he had completed his scheme of art, by a study of colouring, and a practice of the pencil, adequate to his other excellencies. But notwithstanding all, his *Ariadne*, at Northumberland-house, is, even in this respect, not inferior to his contemporaries, whilst I am not afraid to say that in every other, it would be difficult to find any figure superior to it, in the best productions of the best age of Italy. Had he gone on from such a beginning, vigorously pursuing his practice and giving birth to his fancy, what might not the nation have expected by this time? for the man, as I am told, is still alive. It were much to be wished that this may be the last sacrifice of the kind; but if it should not, and if we have actually missed the proper time for a prosecution of art, and are now too far gone in corruption and giddy folly to admit of any great and serious exertions. I will then beg leave to enter this as a caveat in favour of our climate.’

In the tenth chapter, he treats of the disadvantage to the smaller branches in being disjoined from the great stock of Historical Art. He afterwards considers the public encouragement, and exposes some errors in the present state of connoisseurship. We here meet with some judicious reflections on the prejudice entertained by many persons against naked figures, as indecent and tending to lewdness.

‘ It is not on shewing or concealing the naked, says he, that modesty or lewdness depend; they arise entirely from the choice and intentions of the artist himself: a great mind can raise great and virtuous ideas, though he shews all the parts of the body in their natural way: while the Cheap-side prints of the Buck and Quaker Girl, the Charms of the Garter and of the High Wind, are proofs that very lewd ideas might be produced, though little or nothing of the naked be discovered; and there is no doubt but that the Venus of Medicis might be converted
into

into a very lewd figure by dressing her out, for that purpose : half a breast, or the discovery of a leg, with other little adjuncts, could not fail of success, if the spectator was disposed that way.'

Through the remaining part of the volume, the ingenious author appears chiefly in the character of a philosopher, evincing, however, at the same time, the extent of his technical knowledge. He shews, that temperate climates are more particularly the theatre of moral influence ; and that the changes in the taste and character of the Italians are not to be accounted for by the supposed changes of climate. He exemplifies the error of the notion respecting the influence of climates, by an analysis of the different styles of art ; shewing that education furnishes a solution of all those difficulties which many writers have found so perplexing ; and he makes some sensible observations on religion, so far as it is connected with the mental powers, concluding with a recapitulation of the general arguments advanced in the course of the work.

In this Inquiry Mr. Barry has fully vindicated the genius of the British nation for the polite arts, against the injurious charge of some prejudiced foreign writers, who, though men of learning in other respects, were certainly not adequate judges of a subject of this nature. He appears no less respectable in the capacity of a writer, than in the sphere of an artist ; and we congratulate the public on seeing our national honour supported by a person so well qualified, by the variety and extent of his knowledge, to maintain its defence.

III. *Some Thoughts on the Nature of Fevers ; on the Causes of their becoming so frequently mortal ; and on the Means to prevent it.* By John Curry, M. D. 8vo. 1s. 6d. Johnson.

THIS treatise is divided into two parts ; in the first of which the author lays down such rules, as may enable those who are unacquainted with physic to know when any person is seized with a fever, and instruct them how to prevent it from encreasing. In the second part, observations are made on some of the methods of cure which were practised by the ancients in this disease.

Dr. Curry sets out with giving a general idea of the cause of a fever, collected from the obvious appearances which nature exhibits at the invasion of the disease, without any regard to theoretical systems. He approves of the simple description of the fever given by the learned De Gorter ; namely, that it (the fever) is something foreign in our bodies, which at first pro-

produces a shuddering, sickness, and anxiety; afterwards excites heat, dryness of the skin and thirst; and lastly, ends in general sweats. Dr. Curry is of opinion, that all the symptoms of fevers may be rationally deduced from the rigor or shuddering, which is itself to be accounted for from an error in the non-naturals, the original cause of the disease. He then proceeds to explain, in the words of Frederic Hoffman, in what manner the rigor produces those symptoms; and shews, that the sentiments of that author are conformable to the principle on which the practice of the ancients was founded, who endeavoured to remove the supposed spasm by the simple methods of friction, unction, and the warm bath.

After premising the injunctions of Celsus relative to abstinence and rest in the beginning of fevers, Dr. Curry gives the following familiar directions with respect to medicine.

“The patient should betake himself to his bed, as soon as he finds himself indisposed; where, after he has lain three or four hours, in as much quiet of body and mind as his sickness will permit; or till such time, as the usual rigor or coldness has ceased, and heat has succeeded to it, he must then, and not before, lose eight or ten ounces of blood; a loss, which the fever itself will, at this time, enable most people to bear. In this situation let him drink plentifully of warm two-milk whey, without drops of any kind. I add this caution against drops, on account of the too frequent use that is made of them, in the beginning of most fevers, especially those that proceed from cold: which practice, I am sorry to find, is countenanced by Dr. Cheyne and other authors, much read and followed, in some respects, very deservedly; who, grounding their notion of a cold on an hypothesis of Dr. James Keil, advise the patient to take, in the beginning of it, “large draughts of warm sack-whey, with a few drops of spirit of hartshorn, and a scruple of Gascoyne’s powder, morning and evening (with a view, I suppose, of promoting sweat) and to live low upon spoon-meats, pudding and chicken; at the same time that they confess, there is a small fever attending this cold; which, it is much to be feared, such a regimen will be apt to change into a great one; whereas, by plentiful draughts of warm two-milk whey alone, especially after a bleeding has taken off part of the fulness within, the spasms at the surface will be gradually relaxed, and the pores of the skin opened with much more certainty, and without any danger. “In an inflammatory disposition of the blood,” says Dr. Gorter, “more sweat is procured by one bleeding, than by a treble dose of the warmer sudorifics.”

“Three or four hours after bleeding, which should be repeated if necessary, let the sick person, still in bed, take a moderate dose of sal polychrest. Glauber’s salt, or any other cooling opener of the body, dissolved in some of the simple distilled waters; not all at once, but by two spoonfuls every second or

third hour; the usual effect of which is, some gentle evacuation by stool or sweat, and often by both, which seldom fails to put a speedy end to the fever.'

The author next considers the propriety of administering cathartics in fevers, and he admits that they are productive of the most beneficial effects, when the bowels are irritated by any acrimonious matter. But he disapproves of vomits, unless there is an actual foulness of the stomach; as they sometimes occasion rigors, and drive the blood too forcibly to the brain.

Dr. Curry observes, it seems not to be so very clear in practice, as it is in theory, that the cooling regimen is preferable to the heating in these disorders; when we consider the different, and even opposite methods of curing the same fevers, which were practised by Sydenham and Morton. We shall present our readers with what he advances in regard to confining the sick to their beds, in the beginning of fevers.

'A small acquaintance with the animal oeconomy and the state of the body, at that period of them, is sufficient to convince us that such confinement, far from inflaming the blood and increasing the fever, is, on the contrary, one of the most likely means to prevent such evils. For the patient goes into bed, either during the rigor and chilliness, or soon after, when the usual heat and anxiety have succeeded to it; in the first case, the light covering of the bed-clothes, for light it should be, by defending the surface of the body from the circumambient air, will hinder the increase or continuance of the rigor, or constriction of that part; and, consequently, the increase or continuance of the succeeding heat, or fever-fit, which constantly rises in proportion to it. In the latter case, the moderate warmth of that covering, together with the easy supine posture under it tends, by relaxing the whole body, to make way for the eruption of kindly and general sweats; by which the feverish heat is always considerably abated. So that this practice, so agreeable to nature, and to nature's wisest observer, Hippocrates, appertains in the main, rather to the cooling than to the heating regimen. I have known many people who, though at first exceedingly uneasy under this confinement, were soon after the breaking out of these general sweats, perfectly reconciled to it; and being thus made sensible of its benefit, and growing cooler and easier every hour, cheerfully submitted to remain in bed, as long as it was thought necessary to keep them there.

'I will not promise, that the method I have here laid down will be always attended with success. No human mean hitherto devised, or to be devised, for the cure of this or any other distemper, ever was, or will be so fortunate; and this may proceed from divers unknown causes, some of which, although they were known, could not perhaps be removed. For instance,

stance, in the present case of a fever, beginning with the usual rigor or spasm at the surface; when, by reason of some peculiar weakness in any of the vital parts, either connate, or superinduced by accident; or when, by the violence of that rigor or spasm, the blood is driven back from the surface, into those parts, with such force, or in such quantity, as utterly to destroy their tone and elasticity, the consequence must necessarily be either a rupture of some of their vessels, or a stagnation of the blood in them, both which are certainly mortal. But such accidents are extremely rare; and I think it a sufficient recommendation of the method proposed, that it has been found, after long and diligent observation, for the most part, successful: and that without any danger or inconvenience whatsoever; for it consists wholly of those means which, all physicians agree, are not only harmless, but useful and necessary in the beginning of all fevers, viz. evacuation, abstinence, and quiet.

In the second part of the treatise, the author delivers his sentiments concerning the management of fevers in their confirmed state; where his opinion is also guided by plain and rational observation. When the several symptoms continue beyond the third or fourth day, he advises that a physician should be called; greater judgment being then necessary for conducting the patient safely through the disease. From this period, therefore, we may consider his observations as directed chiefly to the faculty, and not to the public, as in the preceding part of the treatise.

Dr. Curry expresses in strong terms his disapprobation of a celebrated fever-powder, to which recourse is frequently had in feverish disorders; and he recommends to the attention of physicians two general maxims, which, when rightly understood, will afford much instruction with respect to the cure of confirmed fevers. The first of these is, that 'it is nature cures disorders;' the other, that 'fevers are the instruments of their own cure.' He then proceeds to shew how the method of cure ought to be regulated in conformity to these maxims; and he is of opinion, that it consists rather in rectifying the motions of the solid parts, and in correcting any supposed distemperature of the blood or humours. He considers at great length, the evidence produced by different writers, for and against the practice of administering cold water in fevers; with respect to which, though he gives not a decisive opinion, his observations are worthy of being perused.

The author afterwards makes judicious remarks on the ancient practice of scarifying in malignant and pestilential fevers, and is of opinion, that this method is in many cases highly advantageous, and even preferable to that of blistering. He con-

cludes with some observations on venesection, and an account of Ab Heer's method of raising blisters without cantharides, by means of a cupping glass.

This treatise contains a plain and rational account of the proper management of fevers, both in their incipient and confirmed state. In discoursing of the former of these stages, the author has addressed himself to the people at large; and in treating of the latter, his observations are evidently the result of much practical knowledge and learning. We would therefore recommend this sensible production to the perusal of all who are desirous of information on the subject of fevers.

IV. *An Essay on Bath Waters*. Vol. II. By William Falconer, M. D. 8vo. 6s. Lowndes.

IN the first volume of this work*, Dr. Falconer treated of the internal use of Bath waters, in which he investigated with great precision both their principal and secondary qualities; ascribing the former of these to a stimulant, astringent, diuretic, diaphoretic, antispasmodic, and antiseptic operation, and the latter to an antacid, cathartic, sialagogue, and emmenagogue effect. In the volume now under our consideration, he proceeds to give an account of the external use of those celebrated waters; and in this supplemental enquiry his diligence, accuracy, and medical knowledge continue to be displayed to great advantage.

He begins with defining warm bathing to be the application of a fluid, heated to such a degree as to feel warm to the touch, to the whole or any part of the body. This definition, he observes, admits of great latitude as to the degree of heat extending from that, when the fluid begins to feel sensibly warm to the touch, to the greatest degree that the human body is capable of sustaining. Dr. Falconer is of opinion, that about 84 degrees of Fahrenheit's thermometer is the lowest point at which we can fix a warm bath; though some physicians have determined its limits between 62 and 90 degrees of heat. He admits, that a bath several degrees below 80, feels warm to the hand, but observes, that it always excites a sensation of cold when applied to the body, and supposes that it only feels warm in the former case from our habit of comparing it with other objects of touch, which are in general below that degree of heat. He remarks, that even water of 80 degrees, and as far as 84 or 85, excites a degree of rigor on its first application, and only exerts the effect of a warm bath,

* See Crit. Rev. vol. xxxiv. p. 428.

if applied for some time. The degree of heat, he observes, may be increased to about 120; but at this point it is scarcely tolerable to the human body. He omits not to mention, that we have accounts of considerable greater degrees of heat being employed among the Russians and some savage nations, even to the 144th degree of Fahrenheit's thermometer; but besides the presumptive inaccuracy of such information, he remarks, that from the peculiar manner of life and climate of those nations, little analogy can be drawn from the practice applicable to the more temperate situations of Europe; especially when it is considered, that among the former warm bathing is used as a customary entertainment as well as medically, and they are gradually habituated to sustain greater degrees of heat than we, who use it seldom, can endure.

Dr. Falconer next considers the action of the warm bath on the human body in two lights; first, as mechanical; and secondly, as acting on the nerves or *solida viva*. To these modes of operation he observes, that, perhaps, a third might be added, viz. its chemical effects, when the water of the bath is absorbed into the body, and acts upon the animal fluids by altering their quality or consistence. He then examines the variation of the effects of warm bathing, as dependent on the quality of the fluid, the degree of immersion, and the method of application. In treating of this subject, he first considers simple water, as being most commonly used, and the foundation of baths in general; and he traces the effects produced by the application of it when warm, through the various modes in which it acts upon the body.

After explaining the effects of warm bathing on the body, considered as an inanimate machine, he proceeds to shew the more remarkable effects produced by warm aqueous applications, when the human frame is viewed as possessing a sentient principle; and he accounts theoretically for its effects as a stimulant, a sedative, a diaphoretic, a diuretic, an expectorant, a sialagogue, and an emmenagogue. He then draws some inferences from these various modes of action, relative to the indications to which warm bathing is adapted; and shews, at great length, and with much precision, in what diseases it is indicated as a detergent; in what on account of the fluid absorbed; when it is indicated from the consideration of its rarifying qualities; when as a stimulant; when as an antispasmodic; when in the febrile delirium; when as a diaphoretic; as a diuretic; as an expectorant; as a sialagogue, and as an emmenagogue. After this copious detail, the author inquires into the composition of medicated baths, both of the natural and artificial kind, and compares them with those of simple

water in the various modes in which they act. He then relates the contra indications of the warm bath, and points out the cautions relative to its use, with respect to the degree of heat, the time of immersion, and a variety of other circumstances; concluding, with experiments on the effects of warm bathing, communicated by Dr. Haygarth, of Chester.

Hitherto we have attended Dr. Falconer only through the introductory part of his work, and now come to where he treats particularly of the external use of Bath waters. These he considers as detergent, as relaxing and softening the skin, as antiseptic, and as astringent. He then examines their effects with respect to the quantity absorbed, and their power of rarefying the fluids; after which he produces the following arguments in favour of the opinion that their specific qualities can be absorbed by the skin, from their use as baths.

‘ Some gentlemen of the profession, for whose opinion I have the highest regard, have expressed great doubts to me if the Bath waters, externally applied, could differ in their effects on the body from common water of the same degree of heat. Not to insist at present on the general opinion of mankind, or on any particular comparative facts relative to their respective effects, which shall be afterwards related, I confess, in point of argument, I can by no means see any reason why a fluid, whose effects taken into the stomach are so different from those of common water, might not exert different ones applied to the surface of the body. The absorption of fluids by the skin is a point, I think, as well ascertained as most in physiology; and we find, by the best accounts likewise, that no decomposition or alteration of nature happens in the substances dissolved in the absorbed fluid. Dr. Alexander found nitre more diuretic in this mode of exhibition than when taken by the mouth, and the bark to be equally efficacious in the cure of an intermittent; the first of which experiments I have myself several times repeated, always with success. The particles of cantharides, externally applied, affect the neck of the bladder in the same way as taken internally; and I have even seen this happen in a slight degree from the use of an embrocation, in which tincture of cantharides made a large proportion, although not sufficient to vesicate the skin.

‘ Tinct. Thebaica likewise, externally applied to the pit of the stomach, is a common and efficacious remedy in the stopping of vomiting, as I have myself more than once experienced.

‘ Some of the saturnine preparations also, externally used, have affected the part to which they have been applied, and sometimes the whole system, in the same manner as might have been expected from their internal use.

‘ If the effects of medicated substances have been thus exerted in external topical application, I see no cause to deny our
assent

essent to the possibility of the Bath waters exerting their specific effects when applied to the whole body, where the surface is so much larger, and probably some parts of it more absorbent than those to which topical applications are generally made. The chalybeate, sulphureous, and ærial impregnations, are held in perfect solution by the waters, and therefore as likely to be absorbed together with the fluid, as the solution of nitre before-mentioned, and more so than the specific qualities of the bark, whose union of its active particles with water is much less complete.

‘ It should seem that when we desire to introduce any medicines into the body, to alter the quality or consistence of the fluids, as diluent or antiseptic remedies, or to affect the glandular system, that this method would be preferable to taking them by the mouth, as they would be more immediately conveyed to the parts desired without suffering any alteration from the digestive process.’

The doctor evinces from observations, that Bath waters are more stimulant and antispasmodic than common water; and that they are also more diuretic, but probably less diaphoretic. He next shews at large, the indications of them, as stimulant, in a palsy proceeding from various causes, the chlorosis, jaundice, hypochondriasis, and sterility; afterwards considering in what diseases they are indicated as antispasmodics. Having in the first part of the treatise attributed the good effect of the warm bath in fevers to its antispasmodic quality, and represented the Bath waters as possessing this virtue in a higher degree than common water, the author thus precludes any inference which might be drawn in favour of the use of Bath waters in those disorders.

‘ An increased irritability, which is the general cause of the disorders called by this name, may be produced by different and even opposite means. Thus inflammatory fevers, in which the vis vitæ is præternaturally increased, are often attended with great irritability, and in this case those applications which diminish the vital powers, as bleeding and other evacuations, prove antispasmodic. On the other hand, a great diminution of the strength and tone of the system will produce the same effect, viz. a morbid degree of irritability, to remove which, cordial and stimulating remedies are indicated, and evacuations are hurtful. Fevers indeed sometimes require medicines of the kind last mentioned. But this is generally in their advanced state, when the inflammatory diathesis has ceased, or is greatly abated, and the vital powers are much depressed. At this period the irritability and disposition to spasm which remains, is frequently owing in a great measure to weakness. But although the indication be of this kind, it is well known that all the medicines commonly used with such intention are not equally pro-

per, but that, on the contrary, great delicacy in their choice is necessary. The head is at that time for the most part affected with a degree of delirium, which renders great caution in the use of stimulating remedies very necessary. In relieving this last symptom, the warm bath has generally the most happy effects, being, as has been before observed, mildly cordial without inflaming, gently filling the blood vessels without loading the stomach, and, what is perhaps its most valuable quality, inducing a pleasing sensation on the nervous system without the inflammatory qualities of opiates, &c. and at the same time entirely under our command, as to the continuation of its effects on the body. But I am greatly inclined to believe, that the above account of the good effects of this remedy in such circumstances would not be applicable to the Bath waters, which, as I have before mentioned, act, not only by their general qualities as warm baths, but also by their specific ones derived from the nature of their composition. What leads me to be of this opinion is, that the Bath waters are not only more stimulant than common water, but that their stimulus is more permanent, and (to those who have any disposition to feverish complaints) of an inflammatory kind. This is obvious from their effects internally taken in the hectic fever, in phthises, and several other disorders; and it appears highly probable, that the water exerts the same effects externally applied, not only from reasoning drawn from its being absorbed, and thus acting on the system by its peculiar qualities, but also from fact: for instance, its superior efficacy in palsies and such complaints to common water, in which an inflammatory stimulus is of the greatest service. But the Bath waters are not only more inflammatory than common water, but also particularly affect the head, as is well known to most of those who use them internally, especially at their first trial, which is an additional reason against their use in such circumstances. I have made choice of the above state of a fever, as being one where the Bath waters might have the fairest chance of success, the indication being, in some degree, of that kind. But if their use be improper here, it follows more strongly that they would be so in other states of it, wherein the inflammatory disposition was more prevalent, and consequently their stimulant qualities likely to be more dangerous.

The next object of our author's enquiry is the indication of Bath waters in the scurvy, lues venerea, the colic, habitual diarrhoea, and other disorders; after which he points out in what particular diseases the use of them is contra-indicated. He then delivers a variety of judicious observations on the method of using those waters externally, as relative to their heat, specific qualities, &c. To these he has subjoined, as in the first volume, a list of the diseases, according to Dr. Cullen's system, in which bathing in the Bath waters is likely to prove service-

serviceable; concluding with fourteen additional experiments to those contained in the first volume.

In this Essay, Dr. Falconer has fully approved himself an intelligent chemist, an accurate experimenter, and a judicious physician. He has not only minutely investigated the principles with which those celebrated waters are impregnated, but likewise applied the result of his various enquiries to the useful purposes of practice; shewing in what diseases the Bath waters may prove dangerous, as well as in what they are salutary. A treatise so copious as the present, and including both the internal and external use of this efficacious remedy, was a desideratum in the medical world; and every person of the faculty cannot fail to receive pleasure at seeing it supplied with so much attention and industry.

V. *Kisses, being an English Translation in Verse of the Basia of Joannes Secundus Nicolaïus of the Hague, accompanied with the original Latin Text; to which is added, An Essay on the Life and Writings of Secundus.* 8vo. 4s. in boards. Davies.

IN this publication we have some of the most admired productions of a writer, who seems to have imitated Catullus with great success. The Basia of Secundus are written with uncommon elegance of style, and warmth of imagination. They present us with a variety of tender sentiments, and captivating descriptions; or, in the words of Catullus,

————meros amores,
Sed quid suavius elegantiusve est.

Secundus was descended from an ancient and illustrious family in the Netherlands. His father, Nicolaus Everardus, was a man of considerable abilities, a great favourite with the emperor Charles V. a member of the grand council, or parliament of Mechelen, and president of the states of Holland and Zealand. He had five sons and several daughters; who were all of a studious turn, and some of them celebrated for their literary productions.

Our poet was born at the Hague in the year 1511, and received the first impressions of virtue and knowledge from his father. Afterwards he was placed under the tuition of some of the most eminent masters. It is said, that he began to write poetry when he was only ten years of age. He likewise amused himself with painting and sculpture. In the edition of his works, published by Scriverius*, there is a picture of

* The first edition by Scriverius was published, Lugduni Batavorum, 1619. The second in 1631, and the last in 1651.

his favourite Julia, with this inscription round it: *Vatis amatoris Julia sculpta manu.* This lady is the peculiar subject of the first book of his elegies. In the beginning of the year 1532, he went to Bourges in France, and studied the law under the famous civilian Andreas Alciatus. Upon his return to Mechelen, he found that his Julia was married. It requires a soul equally impassioned with his, to conceive his uneasiness on this occasion. However, Venerilla soon supplied the place of Julia. This lady was passionately fond of Secundus; but there is reason to suspect, that he was not so much enamoured with her, as with his former mistress, or with his Neæra, who succeeded Venerilla in the empire of his affections. Neæra was his last favourite, and without doubt had very sensibly touched his heart, since she inspired him with a thousand tender ideas in the most voluptuous part of his writings, his Book of Kisses.

In 1533, he went into Spain, well recommended to people of the highest rank; and became secretary to the cardinal Joannes Tavera, archbishop of Toledo. Here he most probably saw, and commenced an acquaintance with Neæra; as she was a native of that country.

He had not been a year in this situation, before the heat of the climate proved too powerful for his constitution, and threw him into a violent fever, which greatly endangered his life. But youth was on his side, and he recovered.

In the year 1535, by the advice of the cardinal, he accompanied Charles V. to the siege of Tunis, against that noted pirate Barbarossa.

After his return from this martial expedition, the cardinal sent him upon a very honourable embassy to Rome, to congratulate the pope, Paul III. upon the success of the emperor's arms. But happening to be seized with a dangerous illness upon the road, he returned to his native country.

Having now quitted the archbishop of Toledo, he was employed by the bishop of Utrecht in the same capacity. And so much he had hitherto distinguished himself by his abilities, that in a short time afterwards he was sent for by the chief prothonotary of the emperor, who was then in Italy, to take upon him the charge of those Latin letters, which are signed by the emperor's own hand. But before he could enter upon this honourable post, death put a stop to his career of glory. He was cut off by a violent fever on the 8th day of October, 1536, before he had completed the twenty-fifth year of his age. His works, as they stand in the edition of Scriverius, are as follow.

Julia,

Julia, Elegiarum lib. i. Amores, Elegiarum lib. ii. Ad Diversos, Elegiarum lib. iii. Basia, Epigrammata, Odarum liber unus; Epistolarum liber unus Elegiaco, Epistolarum liber alter, Heroico Carmine scriptus; Funerum liber unus; Sylvæ, et Carminum Fragmenta; Poemata nonnulla Fratrum; Itineraria Secundi tria; Epistolæ totidem, solutâ oratione.

These works are mentioned with great encomiums by Gyrardus, Scaliger, Beza, and others equally celebrated in the republic of letters. The following critique, from a certain French writer, inserted in the present edition of the Basia, is extremely just.

‘ This young poet has left us three books of Elegies, one of Epigrams, two of Epistles, one of Sylvæ, one of Funera, one of gallant pieces, which he has entitled Basia, and some other poetical productions, which no way relate to any of the above-mentioned kinds of poetry. These works altogether prove, that Secundus was possessed of a delicate, pleasing, and lively imagination; which is by so much the more remarkable, as he was born in a climate, that does not appear the most favourable to polite taste, so necessary for all, who would distinguish themselves in elegant poetry. His genius, though extremely fertile, never produced any thing but what was excellent; and that with the greatest ease, and almost instantaneously. He is sweet, calm, and, at the same time, perspicuous in his elegies, delicately subtle in his epigrams, pleasingly noble in his lyric compositions, grave in his Funera, without any thing pompous or bombastic. In short, throughout all his works we may pronounce his style to be full, elegant, and tender; and we may be assured, that had his leisure permitted him to have undertaken, and improved himself in epic poetry, he would have excelled in it.— But his muse is somewhat too wanton.’

‘ Sa Muse est un peu trop lascive,’ we are afraid, will be the sentence, which the serious, philosophic reader will pronounce on some passages in this publication.

Mr. Stanley, author of the Lives of the Philosophers, published a translation of these pieces in 1651; but he omitted the 8th, 10th, 11th, 12th, and 14th. In the year 1731, a translation of the whole was published by an anonymous writer, who adopted a poetical version of the first and second by Mr. Elijah Fenton; and of the 9th and 16th by Mr. Ward, author of Phoenix Park, Verses on a Grotto, inserted in the Spectator, N° 632, &c. The translation is accompanied with the original Latin, and embellished with the cuts of Secundus and Julia, from the Scriverian edition.

The publication we are now reviewing contains an Essay on the Life and Writings of Secundus; an Epithalamium, or, accord-

according to the last edition of Scriverius, Sylva V. Nineteen Basia, and some detached pieces by Corn. Gallus, Bonefonius, M. Dorat *, and others. It is ornamented with a beautiful frontispiece, representing the Origin of Kisses, the subject of the first Basium, and a likeness of Secundus from a painting by Scorellius. The Latin text, and the translation, are printed on opposite pages.

‘ K I S S I .

‘ When young Ascanius, by the queen of Love,
Was borne to sweet Cythera’s lofty grove;
His languid limbs upon a couch she laid,
A fragrant couch! of new-blown vi’lets made;
The blissful bow’r with shadowing roses crown’d,
And balmy-breathing airs diffus’d around.
The sleeping youth in silence she admir’d;
And with remembrance of Adonis fir’d,
Her wonted flames in fiercer tides return’d,
Thrill’d in each vein, and in her bosom burn’d.
How oft she wish’d, as she survey’d his charms,
Around his neck to throw her eager arms;
Oft would she say, admiring ev’ry grace,
“ Such was Adonis! such his lovely face!”
But fearing, lest such fond excess of joy
Might break the slumber of the beauteous boy;
On ev’ry rose-bud, that around him blow’d,
A thousand nectar’d kisses she bestow’d;
And strait each open’ng bud, which late was white,
Blush’d a warm crimson to th’ astonish’d sight;
Still in Dione’s breast soft wishes rise,
Soft wishes! vented by soft-whisper’d sighs!
Thus, by her lips unnumber’d roses press’d,
Kisses unfolding in sweet bloom, confess’d;

‘ Cum Venus Ascanium † super alta Cythera tulisset,
Sopitum teneris imposuit violis;
Albarum nimbos circumfuditque rosarum,
Et totum liquido sparfit odore locum.
Mox veteres animo revocavit Adonidis igneis,
Notus & irrepsit ima per ossa calor.
O, quoties voluit circundare colla nepotis?
O, quoties dixit? “ Talis Adonis erat!”
Sed placidum Pueri metuens turbare quietem,
Fixit vicinis Basia mille rosis.
Ecce calent illæ, cupidæque per ora Diones
Aura, susurranti flamine, lenta subit.

* Author of an imitation of the Basia of Secundus, intitled, *Les Baisers*.

† These lines allude to a passage in Virgil, *Æn.* I. 695. Virgil, however tells us, that Venus conveyed Ascanius to Idalia, and not to the island Cythera.

And,

And, flush'd with rapture at each new-born kiss,
She felt her swelling soul o'erwhelm'd in bliss.

Now from this orb to realms of brighten day
The car-drawn goddess speeds her airy way;
As in gay pomp the harness'd cygnets fly,
Their snow-white pinions glitter thro' the sky;
And like Triptolemus, whose bounteous hand
Strew'd golden plenty o'er the fertile land;
Fair Cytherea, as she flew along,
O'er the vast lap of Nature kisses flung;
Pleas'd from on high she view'd th' enchanted ground,
And from her lips thrice fell a magic sound:
He gave to mortals corn on ev'ry plain;
But she, those sweets which mitigate my pain.

Hail then ye Kisses! that can best assuage
The pangs of love, and soften all its rage!
Ye balmy Kisses! that from roses sprung!
Roses! on which the lips of Venus hung!
Lo! I'm the bard who shall your fame rehearse,
Long as the Muses' hill shall live in verse;
And Love transported with the Latian name,
With that dear race from which your lineage came;
In Latian strains shall sweetly sing your praise,
And boast your lofty birth to future days.

Quotque rosas tetigit, tot Basia nata repente
Gaudia reddebant multiplicata Deæ.
At Cytherea natans niveis per nubila Cygnis,
Ingentis terræ cœpit obire globum.
Triptolemique modo, fœcundis Oscula glebis
Sparsit, & ignotos ter dedit ore Tonos.
Inde seges felix nata est mortalibus ægris;
Inde medela meis unica nata malis.
Salvete æternùm, miseræ moderamina flammæ,
Humida de gelidis Basia nata rosis.
En ego sum, vestri quo vate canentur honores,
Nota Medusæi dum juga montis erunt,
Et memor Æneadum stirpisque disertus amata,
Mollia Romulidum verba loquetur Amor.

In the ninth line, there seems to be an inconsistent metaphor; or, at least, a very bold combination of ideas.

'Her wonted flames in fiercer tides return'd.'

Ecce calent illæ, &c. The translator supposes, that this and the subsequent line denote the *soft wishes* and *sighs* of Venus. But the words *aura*, *flamine*, *subit*, &c. rather incline us to imagine, that the author meant, 'a gentle gale, or the balmy spirit of the kiss, rising from the warm roses, breathing on the face of the goddess, and redoubling her rapturous sensations.' The word *susurranti* can be no objection to this explication: for in the subsequent Basium, *susurrus* is applied to the *whispering* of

of the zephyrs. ‘Crepitante susurro tepidi suavè sibilant Zephyri.’

The following verses are exquisitely beautiful.

‘Now from this orb to realms of brighter day,
The car-drawn goddess speeds her airy way;
As in gay pomp the harness’d cygnets fly,
Their snow-white pinions glitter through the sky.

Mr. Fenton has entirely destroyed this beautiful image, which the original—*natans niveis per nubila cygnis*—placed in his immediate view.

‘Sudden, her swans career along the skies,
And o’er the globe the fair celestial flies.’

The supreme excellency of poetry consists in that fine, romantic scenery, which the poet successively presents to the reader’s imagination.

‘K I S S II.

‘As round some neighb’ring elm, the vine
Its circling branches loves to twine;
As round the oak, in many a maze,
The devious-creeping ivy strays:
Thus let me to your snowy breast,
My dear Næra! thus, be prest;
While I as fondly in my arms,
Næra! clasp thy yielding charms:
And, with one long, long kiss improve
Our mutual extasies of love.

Should Ceres pour her plenteous hoard,
Should Bacchus crown the festive board,
Should balmy sleep luxurious spread
His downy pinions o’er my head;
Yet not for these my joys I’d break,
For these! thy vermil lips forsake.
At length when ruthless age denies
A longer bliss, and seals our eyes;
One bark shall waft our spirits o’er
United to the Stygian shore:

‘Vicina quantum vitis lascivit in ulmo,
Et tortiles per ilicem
Brachia proceram stringunt immensa corymbi;
Tantum, Næra, si queas
In mea nexilibus proserpere colla lacertis;
Tali, Næra, si queam
Candida perpetuum nexu tua colla ligare,
Jungens perenne Basium.
Tunc me nec Cereris, nec amici cura Lyzi,
Soporis aut amabilis,
Vita, tuo de purpureo divelleret ore:
Sed mutuis in osculis
Defectos, ratis una duos portaret Amanteis
Ad pallidam Ditis domum.

Then

Then passing through a transient night,
 We'll enter soon those fields of light;
 Where, breathing richest odours round,
 A spring eternal paints the ground:
 Where heroes once in valour prov'd,
 And beauteous heroines once belov'd,
 Again with mutual passion burn,
 Feel all their wonted flames return;
 And now in sportive measures tread
 The flow'ry carpet of the mead;
 Now sing the jocund, tuneful tale
 Alternate in the myrtle vale:
 Where ceaseless Zephyrs fan the glade,
 Soft-murm'ring thro' the laurel shade;
 Beneath whose waving foliage grow,
 The vi'let sweet of purple glow,
 The daffodil that breathes perfume,
 And roses of immortal bloom:
 Where Earth her gifts spontaneous yields,
 Nor plough-share cuts th' unfurrow'd fields.

Soon as we enter these abodes
 Of happy souls, of demi-gods:
 The blest shall all respectful rise,
 And view us with admiring eyes;
 Shall seat us 'mid th' immortal throng;
 Where I, renown'd for tender song,
 A poet and a lover's praise
 At once shall gain, and claim the bays;
 While thou, enthron'd above the rest,
 Wilt shine in Beauty's train confess'd:
 Nor shall the mistresses of Jove
 Such partial honours disapprove,
 E'en Helen, tho' of race divine,
 Will to thy charms her rank resign.'

Mox per odoratos campos, & perpetuum ver
 Produceremur in loca,
 Semper ubi, antiquis in amoribus, Heroinz,
 Heroas inter nobileis,
 Aut ducunt choreas, alternave carmina lætæ,
 In valle cantant myrtæa.
 Quà violisque, rosisque, & flavi-comis narcissis,
 Umbraculis trementibus
 Illudit lauri nemus; & crepitante susurro
 Tepidi suavè sibilant
 Æternùm Zephyri: nec vomere faucia Tellus
 Fœcunda solvit ubera.
 Turba Beatorum nobis assurgeret omnis,
 Inque herbidis sedilibus,
 Inter Mæonidas primâ nos sede locarent:
 Nec ulla Amatricum Joyis
 Præcepto cedens indignaretur honore;
 Nec nata Tyndaris Jove.'

This beautiful description of the Elysian fields seems to be an imitation of Tibullus, lib. i. 3. This is so fine a subject, that an admirer of classical elegance cannot fail of receiving a singular pleasure from reading and comparing these two passages of Tibullus and Secundus with others of the same kind, in the Greek and Roman writers, viz. Homer. *Odys.* iv. 564. Pindar. *Olym. Od.* ii. Virgil. *Æn.* vi. 638. Plutarch, *Consol. ad Apoll.* &c.

K I S S I I I.

“ One little Kiss, sweet Maid !” (I cry,)—
And round my neck your arms you twine,
Your luscious lips of crimson dye
With rapt’rous haste encounter mine :
Then from my fond embrace you spring,
And snatch your balmy mouth away ;
So from the serpent’s vengeful sting
The rustic starts in wild dismay :
Is this to grant the wish’d-for kiss ?—
Ah ! no my love—’tis but to fire
The bosom with a transient bliss,
Enflaming unallay’d desire.”

“ Da mihi Suaviolum (dicebam) blanda puella !”
Libasti labris mox mea labra tuis.
Inde, velut presso qui territus angue resultat,
Ora repentè meo vellis ab ore procul.
Non hoc Suaviolum dare, Lux mea, sed dare tantum
Est desiderium flebile Suavioli.”

The classical reader will easily discern a beauty in this expression—*PRESSO territus angue resultat*—which is lost in the translation. The most significant circumstance in the comparison is the *pressure* of the serpent alluding to the pressure of the lover’s lips.

The seventh line suggests an absurd idea. Serpents have no *sting*. This expression, which we frequently meet with, both in prose and poetical writers, is founded on a vulgar error.

The last line in the original—*Dare desiderium flebile Suavioli*—is inimitably concise and expressive.

We will, however, venture to affirm, that the author of this new translation has far exceeded his predecessors. He generally expresses himself with grace and spirit, and possesses a very considerable share of the fire and fancy of Secundus.

VI. *An exact and circumstantial History of the Battle of Floddon. In Verse. With Notes by Robert Lambe. 8vo. 5s. sewed. Dilly.*

THE metrical narrative was not an unusual composition among the British annalists of former times, who decorated with verse the truths of history, as well as the fictions of

of romance. From the eleventh to the sixteenth century, we meet with several productions of this kind, the subject of which is commonly either a particular battle, or a series of military exploits performed by some illustrious hero. The battle which is celebrated in the history under consideration, was one of the most important ever fought between the English and Scottish crowns. It happened during the co-temporary reigns of Henry VIII. and James IV. the latter of whom, instigated by the court of France, invaded England, while his brother-in-law, the monarch of that country, was engaged in a war on the continent. The earl of Surrey, commander of the English, met the invaders at Floddon, a field lying a few miles within the borders of the kingdom, where the king of Scotland, who was accompanied with the flower of his nobility, and almost all his army, was killed in the engagement, and, after an obstinate contest, his forces were discomfited.

Mr. Lambe, the editor, supposes this History to have been written by a Yorkshire schoolmaster; a conjecture which is not improbable. But whoever the author was, he seems to have had some knowledge of the ancient poets, and to have possessed a portion of the epic spirit, though the nature of the composition did not admit of giving scope to his fancy. Yet even while under this restriction, his exordium is not unpoetical.

5. For what is he, with haughty style,
Such deeds of honour could contrive;
No, not the learned Virgil great,
If that on earth he was alive,
6. That could reveal in volume short
Great Howard's deeds, who did excell;
Though lovely print made no report,
Fame would not fail the same to tell.
7. Or thou, O Stanley, wonderous man!
Thou son of Mars, who can proclaim
Thy matchless deeds? Tell me, who can
Paint thy just praise, on wings of fame?
8. Thy doleful day-work still shall be
In Scotland cursed with an outcry:
For Hector's match this man was he
Who climbed the mount of Floddon high.
9. What banners bravely blazed and born
What standards stout brought he to ground,
What worthy lords by him forlorn,
That sorrow in Scotland yet doth sound!
10. Ye heavenly powers, your aid I crave;
My slender muse help to awake;

Grant, this work, which in hand I have,
A fine and lucky end may make.'

The warlike preparations of the Scots for the expedition are described in a natural and lively manner.

- * 71. Then every lord, and knight each where,
And barons bold in musters met ;
Each man made haste to mend his gear,
And some their rusty pikes did whet.
- 72. Some made a mell of massy lead,
Which iron all about did bind ;
Some made strong helmets for the head,
And some their grisly gisarings grind.
- 73. Some made their battle-axes bright ;
Some from their bills did rub the rust ;
Some made long pikes and lances light ;
Some pikeforks for to join and thrust.
- 74. Some did a spear for weapon wield ;
Some did their lusty geldings try ;
Some all with gold did gild their shield ;
Some did with divers colours dye.
- 75. The ploughmen hard their teams could take,
And to hard harness them convert,
Their shares defensive armour make,
To save the head, and shield the heart.
- 76. Dame Ceres did unserved remain,
The fertile fields did lie untilld ;
Outrageous Mars so sore did reign,
That Scotland was with fury filled.'

The author appears not to have been destitute either of genius or judgment. When he is relating the ravages of the Scots, he makes the following sudden transition, in the animated form of an apostrophe, and immediately returns to his subject.

- * 83. But happy Harwood-church on the hill,
Thou always 'scaped their barbarous rage ;
As thou wert once, so art thou still,
The wonder of the present age.
- 83. There judge Gascoigne, once wisely grave,
With his fair dame entombd doth lie ;
And there lies Rudimond so brave,
In armour, by his family.
- 84. With other noble persons too,
For valour famed, and piety ;
Their monuments you now may view,
Most sweet and lovely to the eye.
- 85. But to return, for I have digrest.'—

Our British bards seem to have copied the epic poets of antiquity in describing the levy of an army. This expedient not only

only coincided with the principal object of their narratives, but also served to embellish the history with a pleasing variety of landscape.

- * 286. Now like a captain bold he brought
A band of lusty lads elect,
Whose curious coats, most cunning wrought,
With dreadful dragons were bedeckt;
287. From Pennigent to Pendlehill,
From Linton to Long Addingham,
And they that Craven coasts did till,
All with the lofty Clifford came.
288. All Staincliff hundred went with him;
With striplings strong from Worledale;
And all that Haughton hills did climb,
With Langstroth too, and Littondale.
289. Whose milk-fed fellows, fleshly bred
Were fit the strongest bows to bend;
All such as Horton-Fells had fed,
On Clifford's banner did attend.—
* 339. Most lively lads in Lonsdale bred,
With weapons of unwieldy weight;
All such as Tatham Fells had fed,
Went under Stanley's streamer bright.
340. From Bolland bill-men bold came on,
With such as Bottom banks did hide;
From Wharmore up to Whittington,
And all to Wenning water-side.
341. From Silverdale and Kent Sand-side,
Where soil is sown with cockle-shells;
From Cartmel eke and Conney-side,
And fellows fierce from Furney's Fells.

The following stanza describes in poetical imagery the return of morning.

- * 386. Wherefore as soon as Phœbus fair,
Dame Luna's light and stars did stain,
And burning in the fiery chair,
His startling steeds haled forth amain.

The three succeeding stanzas are taken from the description of the battle; in which the *grey goose* epithet is not forgotten.

- * 485. Then ordnance great anon out-brast,
On either side with thundering thumps,
And roaring guns with fire fast,
Then levelled out great leaden lumps.

- * 492. Then Englishmen, a feathered flight
Sent out anon from sounding bow,
Which wounded many a warlike wight;
And many a groom to ground did throw.

493. The gray-goose wings did work such grief,
 And did the Scots so scour and skail;
 For in their battle, to be brief,
 They rattling flew as rank as hail.'

The author of a metrical history is particularly entitled to candour, and it would be unjust to determine his merit by any standard of pure composition. Too frivolous to be approved by the judgment, and too strictly regardful of truth to gratify the imagination, his work is of a mixed and indefinite character, in which we ought not to expect either the fire of a poet, or the gravity of a historian. He has a peculiar claim to indulgence even from his cotemporaries, much more from posterity, when the beauty of his language is faded with years, and the fashion of his style become antiquated. There are, perhaps, some passages in this poem which once might have pleased the taste of sir Philip Sydney, though their charms be insufficient to captivate a critic of the present age; but let us not pronounce, that what has now lost its flavour, was in fact originally insipid.

The reverend editor, who appears to be a learned antiquarian, has annexed to the poem a variety of curious and entertaining notes, and has likewise added, in an Appendix, some old Scotch ballads, which are highly worthy of being preserved.

VII. *A Dictionary of the English Language, answering at once the Purposes of Rhyming, Spelling and Pronouncing. On a Plan not hitherto attempted. To which is prefixed, a copious Introduction to the various Uses of the Work, with critical and practical Observations on Orthography, Syllabication, Pronunciation, and Rhyme, &c. By J. Walker. 8vo. 7s. Becket.*

THE plan, upon which this work is conducted, is perfectly new. In other dictionaries the words follow each other in an alphabetical order, according to their initial letters; in this they follow each other, according to their terminations. This scheme may undoubtedly be productive of several advantages: for experience furnishes us with a variety of instances of unexpected improvements arising from new combinations, which are never suspected by the generality of theorists, till some person, more fortunate than the rest, accidentally makes the discovery.

The English language, as this writer observes, has hitherto been seen through but one end of the perspective; and though terminations form the distinguishing character and specific difference of every language in the world, we have never till now

had

had a prospect of our own under this arrangement. Yet in this view we easily discover its idiomatic structure, and find its several parts fall into their proper classes, and almost every word as much distinguished by its termination, as its sense. We at one glance perceive the peculiar vegetation of our own language, and the alteration foreign words undergo, by being transplanted into English soil. And thus, by an acquaintance with the specific character of every termination, we are the more readily led to assimilate foreign terms by stamping them with the current impression of our own.

Our orthography is not only an insuperable difficulty to foreigners, but an eternal source of dispute and perplexity to ourselves. 'Now, says our author, the only clew to extricate us from this labyrinth seems the method here adopted. An immediate view of the similar formation of similar parts of speech, gives us a competent idea of the laws of terminational orthography, and enables us to detect the least violation of them. Thus, when in our best dictionaries I find *saleable*, *tameable*, and a few other words of the same form, retain the silent *e*, I conclude these are either slips of the pen, or errors of the press; for that [because] the whole current of similar endings, as *blamable*, *adorable*, *definable*, &c. omit the *e*, and that no reason appears for retaining it in the former and not in the latter words.'

In treating upon this head, Mr. Walker, in his Introduction, lays down some general maxims in spelling, by which he endeavours to point out some orthographical irregularities in our language. For example:

'Aphorism V. Words ending with a single consonant, preceded by a single vowel, and with the accent on the last syllable, upon assuming an additional syllable, beginning with a vowel or *y*, double the consonant, as *to abet*, *an abettor*; *to begin*, *a beginning*; *a fen*, *fenny*; *thin*, *thinnish*, &c. but if a diphthong precede, or the accent be on the preceding syllable, the consonant remains single, as *to toil*, *toiling*, *to offer*, *an offering*, &c.

'Observations. By this rule, which is founded on an intention of ascertaining the quantity of the accented vowel by doubling the consonant, and which would be infinitely useful and agreeable to the analogy of the language, if extended universally, we perceive the impropriety of spelling the adventitious syllables of terminations with double letters, when the accent is not really upon them. Dr. Lowth has justly remarked, that this error frequently takes place in the words *worshipping*, *counselling*, &c. which having the accent on the first syllable, ought to be written *worshiping*, *counseling*, &c. An ignorance of this rule has led many to write *bigotted* for *bigoted*, and from this spelling has frequently arisen a false pronunciation; but no let-

ter seems to be more frequently doubled improperly than *l*. Why we should write *libelling*, *levelling*, *revelling*, and yet *offering*, *suffering*, *reasoning*, I am totally at a loss to determine; and unless *l* can give a better plea than any other letter in the alphabet for being doubled in this situation, I must, in the style of Lucian, in his trial of the letter *γ*, declare for an expulsion.

Another obvious advantage of this author's inverted prospect of our language is, the assistance it affords to pronunciation. In other dictionaries, words of a totally different form promiscuously succeed one another, while in this we find the words sorted by their species, as well as letters. It is recommended by Mr. Sheridan, in his Lectures on Elocution, to select those words, which we find difficult to pronounce, and to repeat them frequently till a habit is acquired. If the difficulty of pronouncing lies in the latter syllable, as is most frequently the case, it must be an immense labour to collect them from a common dictionary. But in this we are readily introduced to the whole species of any termination at once; and by seeing the whole class, gain an intimate acquaintance with its specific orthography and pronunciation.

If I want to know, whether I should place the accent on the second or third syllable in *apostolic*, I look for the word in this dictionary, and I find several others of the same termination, with the accent on the penultima: as, *diabol'ic*, *hyperbol'ic*, *Æol'ic*, *melanchol'ic*, *witriol'ic*, *parabol'ic*; and therefore analogy seems to require *apostol'ic*, and not *apost'olic*. *Catholic*, with the accent on the first syllable, is an exception; but why it should be so, no reason can be assigned; unless it may be said, that *catb'olic* is pronounced with more facility than *catbol'ic*. We unanimously lay the accent on the second syllable in *catholicon*, and *catholicism*.—Analogy likewise pleads for the accent being placed on the second syllable in the word *bucolic*, and not on the first, as our author has placed it. The words abovementioned, *hyperbolic*, *Æolic*, &c. shew us, that no regard is to be paid to the quantity of the second syllable in *βυκολος* and *καθολικος*.

The last, and certainly not the least advantage arising from the arrangement of the words in this dictionary is, its furnishing us with a collection of rhymes. However insignificant it may seem in this respect, it is at least new. For though Bysshe has given us a dictionary of rhymes, at the end of his Art of Poetry, it does not contain six thousand words; whereas Johnson's Dictionary, to which this approaches nearer than any other, has very few short of forty-thousand. Here then, as in the French Dictionnaire des Rimes of Richelet, the whole language is arranged according to its similar endings, and the English are no longer unfurnished with

with an assistance in versification. And lest they, who have been accustomed to Byshe's collection, should find a difficulty in discovering words by this new arrangement, an Index of rhymes, much more copious and correct than any hitherto published, is added, in which the old method of classing the words is continued, and a new and numerous class of allowable rhymes pointed out, with authorities for their usage from our best poets.

The chief defect of this work, considered as a dictionary of rhymes, is the separation of all those words, which do not end with the same letters. For example, Mr. Pope, in Eloisa's Epistle to Abelard, uses the following rhymes: prays, obeys; grown, stone; uncloze, woes; o'erflow, woe; join, thine; away, they; spare, pray'r; pursue, do; soul, pole; sung, tongue; said, made; groan, alone; possess'd, breast; rise, his; veil, pale; survey'd, made; drew, you; woe, bestow; lie, eye; prize, eyes; abode, God; care, pray'r; stores, floors; trees, breeze; throws, repose; scene, green; stay, obey; resign, thine; pray'r, despair; ought, fault; sense, offence; resign, mine; regret, forget; subdue, you; view, you; eyes, arise; go, woe; repose, glows; view, pursue; roll, soul; resign, mine; view, adieu; fair, care; fear, here; go, glow; eye, die; eye, fly; o'er, more; join, mine; rise, sacrifice, &c. But as not one of these rhymes are to be found together in the Dictionary; the Index is intended to supply this deficiency.

This work, however, is not merely designed to furnish poets, or poetasters, with rhymes; but to answer the purposes of spelling, pronouncing, and explaining all the words of common occurrence in the language. The author has therefore divided every word into syllables, exactly as it is pronounced; he has accented all dissyllables and polysyllables, by an excellent mode of accentuation: he has subjoined a clear and judicious explication, in the manner of Johnson; and lastly, he has attempted to fix a great number of monosyllables, subject to a double pronunciation, in their true sound, by a rhyme; or where this cannot be done, he has spelled the word in such a manner, as to take away all ambiguity. Thus, says he, as the more general sound of the diphthong *ea* is like *e* long and open in *here*, *mere*, &c. where ever it deviates from this sound, a rhyme is inserted to ascertain its pronunciation; *head* therefore, is rhymed with *bed*, that it may not be liable to the Scotch pronunciation of this word, as if spelled *heed*; and *great* is rhymed with *fate*, that it may be distinguished from the sound the Irish are apt to give it, as if spelled *greah*. A *bow* (to shoot with) is rhymed with *go*; and *bow* (an act of

ence) with *bow*; *move*, *love*, &c. are determined in their pronunciation by the univocal orthography, *moove*, *luv*, &c.

In the body of the Dictionary, the author thus endeavours to determine the pronunciation of the following words: *bird* rhymes *curd*, *word*; *fierce* rhymes *werse*; *sir* rhymes *cur*; *baunch*, the diphthong *au* in this word has the sound of *a* in *father* and the word sounds nearly as if written *barnst*; *paunch* rhymes *baunch*; *great* rhymes *fate*; *break*, rhymes *cake*; *dirt*, *girt*, *shirt*, *skirt*, *flirt*, *squirt*, &c. rhyme *burt*; *birch* rhymes *church*; *soul* rhymes *hole*; *bowl* (a wooden ball) rhymes *bole*; *gape*, the *a* in this word is pronounced like *a* in *father*, and the word nearly as if written *garp*; *once*, rhymes *dunce*; *puss*, pronounced nearly as if written *poofs*; *aunt*, pronounced nearly as if written *arnt*; *waft* rhymes *loft*; *valve* rhymes *calve*, &c.

We cannot agree with our ingenious author in the manner of pronouncing many of these words. But as there are many nice distinctions of sound, which it is difficult to ascertain in writing with precision, we leave these rhymes to the examination of our discerning readers; and shall only observe, that, notwithstanding some few imperfections, this work is a valuable acquisition to men of letters, especially the poets of the present age; who, as it is of a small size, may keep it very commodiously in their escrutoirs.

VIII. *Galateo : or, a Treatise on Politeness and Delicacy of Manners.*
From the Italian of Monsig. Giovanni de la Casa, Archbishop of
Benevento. 8vo. 3s. Dodsley,

THIS treatise was originally written about the middle of the sixteenth century, when refinement of manners was less known or practised than in the present age; a circumstance, however, which can neither diminish its value, nor substract from its utility. Good-breeding or politeness, though not absolutely a moral virtue, approaches near to that character. It is the art of practising what are usually called the *petites morales*, which, notwithstanding they be frivolous in comparison of the more essential duties of life, are yet an ornament to the person who possesses them, and conduce much to the happiness of society. The fundamental principle of politeness is, to regulate our behaviour towards others, not according to our own humour, but agreeably to the inclination of those with whom we converse. This obsequiousness, however, is not without its proper limits; for, if carried to an unjustifiable excess, it would undoubtedly make him who practised it appear rather like a parasite, than a well-bred gentleman.

The archbishop of Benevento, after establishing the idea of polite-

politeness, proceeds to enquire what those particulars are, with which mankind are in general pleased; and likewise what those are, which they detest, as troublesome and offensive. From such an enquiry, he observes, we shall discover what kind of conduct in our intercourse with others is to be avoided, and what to be pursued. The following quotation contains a general view of the subject.

‘It is to be observed then, that whatever is offensive or disagreeable to any one of the senses, or contrary to our natural instincts and desires: and further, whatever raises in our minds an idea of any thing filthy or indecent: or what shocks our understanding: I say, that every thing and every action of this kind, as being greatly displeasing to others, is carefully to be avoided. Nothing therefore, either filthy or immodest, nauseous or disgusting, ought not only to be done, but even mentioned, in the presence of others. Nor is it only the acting or mentioning any thing of this kind, that is generally displeasing; but even the representing them, by any motion or gesture, to the imagination of another, is extremely offensive.’

The author begins with mentioning examples of indelicacy, offensive to the senses; after relating an instance of a delicate reproof, he considers such modes of behaviour, though not offensive to any of the senses, yet as are contrary to the natural desires and expectations of the generality of mankind. Nothing, he observes, ought to be said or done, which may discover our want either of love or esteem for those with whom we are in company.

‘It should seem, therefore, proceeds he, not a very decent custom, (which is yet practised by some people) who affect to be drowsy and even fall asleep, (on purpose as it were) where a genteel company is met together for their mutual entertainment. For, certainly, those that behave in this manner, declare in effect, that they do not much esteem those who are present, or pay any regard to their conversation; not to mention, that something may happen in their sleep, (especially if they are any ways indisposed) that may be disagreeable either to the eyes or the ears of the company: for one often sees, in such sleepy folks, the sweat run down their faces, or the saliva down their beards, in no very decent manner.

‘For the same reason, it is rather a troublesome practice, for any one to rise up, in an assembly thus conversing together, and to walk about the room.

‘You meet with some people, likewise, who are continually wriggling and twisting themselves about; stretching and gaping, and turning themselves, sometimes on one side, sometimes on another, as if they were seized with a sudden fever; which is a certain indication that they are tired and disgusted with their present company.

‘In

‘ In like manner, they act very improperly, who pull out of their pockets, first one letter, then another ; and read them before the company.

‘ And much worse does he behave, who, taking out his scissars or his penknife, sets himself, with great composure, to cut and polish his nails ; as if he had an utter contempt for those that are present ; and therefore, to deceive the time, was endeavouring to amuse himself in some other manner.

‘ We ought also carefully to abstain from those little ways, which are much in use, of humming a tune to ourselves, or imitating the beating of a drum with our fingers upon the table, or kicking out our feet alternately in an insolent manner ; for these are all indications of our contempt for others.

‘ Moreover, it is by no means decent to sit in such a manner, as either to turn our backs upon any part of the company ; or to lift up our legs so as to discover, to the eyes of others, those parts of the body which are usually concealed : for we never act thus, but in the presence of those, for whose good opinion we have not the least regard.

‘ It must be confessed, however, that when any person of rank vouchsafes to do any thing of this kind, before a domestic, or an humble friend, it ought not to be considered as the effect of pride, but of love and friendship for the person, before whom he takes this liberty.

‘ Every man ought likewise to stand with his body erect, and not to loll or lean upon another person, by way of support, or leaning-stock, as we say.

‘ When you are talking to any one, don’t be continually punching him in the side, as some people are : who, after every sentence, keep asking the person they are conversing with ; “ Did not I tell you so ? ” “ What do you think of the matter ? ” “ What say you, Sir ? ” And, in the mean time, they are every moment jogging and thrusting him with their elbow ; which cannot be considered as a mark of respect.’

The prelate then delivers his sentiments respecting dress, in which point he observes that we ought to conform to the fashion of the time, though it be even inconvenient ; admitting, however, such slight variations as may be more suitable to the shape of any particular person. He afterwards makes many pertinent remarks on refractory people, the melancholy or absent, and those of too great sensibility ; from which subjects he proceeds to lay down the proper rules for conversation, and makes several sensible remarks on ceremonies, compliments, &c.

‘ There is also, says he, another set of people extremely odious and troublesome ; who, in their conversation with others, by their gestures and behaviour, are really guilty of a lie : for though, by the confession of every one, the first, or at least a more honourable place is justly due to them, yet they perpetually seize upon the very lowest ; and it is an intolerable plague to
force

force them up higher: for, like a startlish or refractory horse, they are every moment running back; so that, in genteel company, there is an infinite deal of trouble with such people, whenever they come to a door; for they will by no means in the world be prevailed upon to go first; but run, sometimes across you; sometimes quite backwards; and with their hands and arms defend themselves, and make such a bustle, that at every third stair you must enter into a regular contest with them; by which means all the pleasure of your visit, or sometimes even the most important business, must be necessarily interrupted.

In a subsequent article, he treats of the government of the tongue, giving advice, censure, ridicule, jingling puns, buffoonery, and story-telling. For attaining a polite manner of expression, he gives the following directions.

‘First, by never discoursing upon low, frivolous, dirty, or immodest subjects.

‘Secondly, by making choice of such words, in your own language, as are clear, proper, well-sounding, and such as have usually a good meaning annexed to them, and do not suggest to the imagination the idea of any thing base, filthy, or indecent.

‘Thirdly, by ranging your words in an elegant order, so that they may not appear confused, and jumbled together at random, nor yet, by too laboured an exactness, forced into certain regular feet and measures.

‘Farther, by taking care to pronounce carefully and distinctly, what you have to say; and not join together things entirely different and dissimilar.

‘If, moreover, in your discourse, you are not too slow, like a man, who, at a plentiful table, does not know what to chuse first; nor yet too eager, like a man half-starved; but if you speak calmly and deliberately, as a moderate man ought to do.

‘Lastly, if you pronounce each letter and syllable with a proper sweetness, (yet not like some pedagogue, who is teaching children to read and spell,) neither stifling your words between your teeth, as if you were chewing them; or huddling them together, as if you were swallowing them. By carefully attending to these precepts then, and a few more of this kind, others will hear you gladly and with pleasure; and you yourself will obtain, with applause, that degree of dignity which becomes a well-bred man, and a gentleman.’

After making some observations on taciturnity, he enters upon the consideration of grace, gait or motion, and behaviour at table. We shall present our readers with a short extract from the subject last mentioned.

• If

* It is very rude, when at table, to scratch any part of your body.

* You ought to take care, also, if possible, not to spit during that time; or, if you are under a necessity of doing it, it ought to be done in some decent manner. I have sometimes heard, that there were whole nations formerly, so temperate, and of so dry an habit of body, from frequent exercise, that they never spit or blew their noses on any occasion. Why cannot we, therefore, contain our spittle for so short a space of time, at least, as is spent at our meals?

* We should likewise be careful not to cram in our food so greedily, and with so voracious an appetite, as to cause us to hickup, or to be guilty of any thing else that may offend the eyes or the ears of the company; which they do, who eat in such an hurry, as, by their puffing and blowing, to be very troublesome to those who sit near them.

* It is also very indecent to rub your teeth with the table-cloth or napkin; and to endeavour to pick them with your finger is more so.

* In the presence also of others, to wash your mouth, and to squirt out the wine with which you have performed that operation, is very unpolite.

* When the table is cleared, to carry about your tooth-pick in your mouth, like a bird going to build his nest, or to stick it behind your ear, as a barber does his comb, is no very genteel custom.

* They also are undoubtedly mistaken in their notions of politeness, who carry their tooth pick cases hanging down from their necks: for, besides that it is an odd sight for a gentleman to produce any thing of that kind from his bosom, like some strolling pedlar, this inconvenience must also follow from such a practice, that he who acts thus, discovers that he is but too well furnished with every instrument of luxury, and too anxious about every thing that relates to the belly: and I can see no reason why the same persons might not as well display a silver spoon hanging about their necks.

* To lean with your elbows upon the table, or to fill both your cheeks so full, that your jaws seem swelled, is by no means agreeable.

* Neither ought you, by any token or gesture, to discover, that you take too great pleasure in any kind of food or wine; which is a custom more proper for inn-keepers and parasites.

* To invite those who sit at table with you to eat, by expressions of this kind: "What! have you proclaimed a fast to-day?" or, "Perhaps here is nothing at table you can make a dinner of:" or, "Pray, sir, taste this or this dish." Thus to invite people, I say, is by no means a laudable custom, though now become familiar to almost every one, and practised in every family: for though these officious people shew, that the person whom they thus invite is really the object of their care; yet they

give

give occasion, by this means, to the person invited, to be less free in his behaviour, and make him blush at the thought of being the subject of observation.

For any one to take upon him to help another to any thing that is set upon the table, I do not think very polite; unless, perhaps, the person who does this is of much superior dignity, so that he who receives it is honoured by the offer: for if this be done amongst equals, he that offers any thing to another, appears, in some measure, to affect a superiority over him: sometimes too, what is offered may not be agreeable to the palate of another. Besides, a man, by this means, seems to intimate, that the entertainment is not very liberally furnished out; or, at least, that the dishes are placed in a preposterous order, when one abounds and another wants. And it is possible that the person who gives the entertainment may not be very well pleased with such a freedom. Nevertheless, in this respect, we ought rather to do what is usually done, than what we may think would be better done: for, it is more adviseable, in cases of this nature, to err with the multitude, than to be singular even in acting rightly. But whatever may be proper or improper in this respect, you should never refuse any thing that is offered you; for you will be thought either to despise or to reprove him that offers it.

This ingenious treatise contains a minute detail of the rules of good breeding, occasionally illustrated with entertaining anecdotes; and the author has happily qualified the dryness of the didactic style of writing, by the lively and facetious humour, with which the whole is interspersed.

IX. *Moral Tales. Translated from the French of Madame Le Prince de Beaumont. Two Vols. 12mo. 5s. Nourse.*

HISTORY and fables, when the latter are conducted with a due regard to probability, are equally subservient to the purpose of instructing in the government of life. Each being a representation of human nature, they tend to enlarge our knowledge of mankind, by furnishing us with a variety of situations, incidents, and characters, which never perhaps occurred within the sphere of our own observation. Hence, to the experience which ourselves have derived from our personal intercourse with the world, we are enabled to add that of others who have lived in former ages, and even the well regulated imagination of writers is rendered necessary to our improvement. Compositions of the historical kind, with which we again join those that are fictitious, have this further advantage, of inculcating morality by example; a method of instruction

struction which is universally admitted to be more forcible than dry philosophical precepts.

The Tales now before us are the production of an ingenious lady, already well known for her excellence in this species of writing. The first Tale is entitled, *The Judge of her own Failing*, and is said to be founded on real facts. Olympia, a girl of a most amiable disposition, at the age of sixteen married an old gentleman that had been her guardian, who contrived the match to afford him a pretence for leaving her his whole estate, which was very considerable. He survived this event but two years, after which time Olympia lived in a state of widowhood, equally beloved and respected by all who had the pleasure of her acquaintance. She had two nieces, Zirphila and Julia, the latter of whom was placed in a convent; and Zirphila, who was the eldest, lived constantly with her aunt. Being extremely cunning and self-interested, she laboured perpetually to instil into Olympia an opinion that her youngest sister was fit only for a recluse life, thinking thereby to secure to herself the succession to her aunt's fortune, whose temper she artfully managed for her own purposes. In the neighbourhood of a country-house which Olympia had hired for her residence, there lived a gentleman, named Dorantes, a person of a contemplative turn of mind, and strict notions of honour, but whose fortune was very small. He was about the age of thirty, and Olympia at this time several years older. The esteem which she conceived for him at his first visit, soon improved into real affection, and she made him an overture of marriage. Dorantes received the proposal with the most profound respect, though Olympia was suspicious that he accepted it rather from gratitude than love.

Mean while Julia, who is brought from the convent in consequence of the representations made in her favour, by Marthon, one of Olympia's maids, who was sensible of the artifices which Zirphila practised with her aunt to the prejudice of her sister, arrives at Olympia's house. A mutual passion unfortunately soon takes place between Dorantes and Julia; but such is the honour by which they are actuated, that rather than frustrate the inclinations of Olympia, it is determined by them, that Dorantes shall marry the aunt, and Julia return to the convent, sacrificing thereby their passion to the dictates of honour and gratitude. Zirphila, who was secretly desirous of preventing her aunt's marriage with Dorantes, which she foresaw would tend to the prejudice of her own fortune, artfully discovers the love that subsisted between Dorantes and her sister; and, upon this intelligence, enters into a deep plot for inducing them to marry, in order that by rendering them both

obnoxious to the resentment of Olimpia, she might herself remain unrivalled in her aunt's affection. Happily, however, the infernal stratagem is discovered, and Zirphila meets with such a retribution as her treacherous conduct deserved. Olimpia, on finding the violence which Dorantes and Julia had offered to their mutual passion, from a regard to her happiness, is struck with admiration of their virtue, and in return for such an heroic instance of their attachment, not only insists that they shall be married, but generously secures them in the possession of her own fortune.

Such are the outlines of this history, which is related in a lively and interesting manner. We shall lay before our readers a part of the conclusion of the narrative, though they will be able to form only a faint idea of the work, from this imperfect specimen.

‘ I will not deprive myself of the pleasure of doing an act of justice in exposing the impostors to shame, said Olimpia: the very thought of it restores the tranquility of my heart. I shall immediately cause Dorantes and Julia to come up stairs: you shall see what you do not think of, niece; that I can dissemble as well as another, when I think proper. Then, without giving Zirphila time to reply, she rung the bell, and desired Marthon to call Dorantes and Julia, ordering also that the notary should come up as soon as they arrived. Whilst the servant was gone to call them, Olimpia added: the scene will last longer than they expect, and will end in such a way that they will not be very desirous of making their escape. I am going to my closet; to sketch upon paper the deed to which you have advised me: you will entertain them a few moments till I return. The notary is very intelligent, and two words will be sufficient to make him comprehend my intention.

‘ Zirphila, now left alone, congratulated herself on a degree of success that succeeded her most sanguine expectation; for she had not flattered herself with the hope of being able, at one stroke, to bring her aunt to the resolution of disposing her whole fortune in her favour, by a deed from which she could not recede. Dorantes, Julia, and the notary arrived almost at the same time; Zirphila could not refrain from saying to Dorantes: every thing proceeds in the most desirable manner; don't be afraid of signing your name; I have a sure way of turning to your advantage the deed which is about to be passed. Dorantes answered her only by a bow, and seated himself at one end of the room: Julia placed herself at the other end; and Zirphila, who knew that her aunt could hear her from her closet, walked up and down at a great pace, without daring to open her mouth. What means this profound silence! said Olimpia, coming out of her closet, where she left the notary? This is the happiest day of my life, and yet every face around me wears the appearance
of

of sorrow: come, partake of my joy, and let us all congratulate Dorantes; call up Marthon; I would not upon any account that she should not be present at a spectacle which has for a long time been the object of their most ardent desire.

Dorantes, making an effort which did not escape the notice of the three persons who beheld him, threw himself at the feet of Olimpia, and in such incoherent terms as resembled the speech of a lover transported with his passion, thanked her for what she had done for him. A malignant smile, which Zirphila could not restrain, gave her aunt the most convincing testimony of the badness of her heart; and the thought of the confusion which she was on the point of experiencing, put Olimpia into such a good humour, as dissipated the clouds which appeared on the face of Dorantes and Julia.

The notary having entered with the paper which he had been writing, proposed that it should be read. Oh, that is unnecessary, said Olimpia; Dorantes and my nieces, I hope, will rely upon me with respect to what it contains. The reading it would be to no purpose at present, because it ought to be done before the two witnesses whom I have just now sent for; but my impatience to sign it will not permit me to wait for them. On speaking these words she took the pen from the hand of the notary, and, after signing, presented it to Dorantes, saying, let this at least be done willingly. He answered her only by kissing her hand; and Zirphila did not wait to be asked twice to sign her name after his.

Olimpia afterwards turning to Julia, said to her: and you, my little girl, will not you likewise sign it? With all my heart, aunt, said she: may heaven grant you as much happiness by this engagement as you deserve, and your felicity will be unequalled. Scarcely had she signed, when throwing herself at the feet of her aunt, she said to her: your wishes, and those of Dorantes, are now completed, madam; shall I remain the only person whose desires must not be gratified? You know my taste for retirement, permit me to indulge it. The entertainments attending your marriage will but ill suit the inclination of one who is devoted to solitude.

Zirphila being now disconcerted, blushed prodigiously; and Olimpia, after looking at her with such an air as if she asked the meaning of that request, turned towards Julia, and said: what you require of me, my dear niece, is no longer either in your own power or mine. By signing this contract, each of us has lost a right; I that of disposing of my fortune, and you of your person. It is to Dorantes that we both have made the renunciation: see whether he will be in the humour to acquiesce in the proposal, that she shall retire into a convent who has just now accepted him for her husband.

As for you, Zirphila, continued Olimpia, beholding her with a look in which indignation was mixed with contempt, I command you to quit my house, and leave you to console yourself

self with the worthy friend to whom you wrote this letter which has fully displayed to me your character. Judge in your own cause; you have yourself pronounced your sentence: I can pardon in those whom you have seduced, a fault, which the violence of passion urged them to commit, and which they detested almost in the same instant; but a malignity of heart is a disease which nothing can eradicate; and your aunt, however weak you imagine her to be, is not so silly as to expose herself twice to your treachery. Your dependence shall be upon this sister, whom you have done all in your power to ruin: and the goodness of her heart will secure you in a subsistence which I could scarcely have been induced to allow you.'

The next is a short tale, entitled the *History of Celestia*, founded likewise upon facts, and equally interesting with the preceding.

The title of the third moral history is, *The True Point of Honour*. It is written in a series of letters, which are not less entertaining by the incidents, than instructive by the sentiments and observations with which they abound: in particular, they exhibit a striking contrast between the characters of a young lady educated in religious principles, and one who has been brought up in a contempt of every precept that tends to restrain fashionable indulgence.

These histories may be read both with profit and pleasure. While destitute of the extravagance, they are interspersed with the agreeable incidents of romance; the persons introduced are marked with natural and discriminating features, and every narrative is conducted in such a manner as to promote the interest of morality and virtue.

X. *Letters from Yorick to Eliza*. 8vo. 2s. Kearsly and Evans, Strand.

THE authenticity of these Letters is so well supported, that we cannot entertain the least doubt of their being the production of the author of *Tristram Shandy*. The lady to whom they are addressed, is Mrs. Elizabeth Draper, wife of Daniel Draper, esq. counsellor at Bombay, and at present chief of the English factory at Surat. She is by birth an East Indian, but coming to England for the recovery of her health, by accident became acquainted with Mr. Sterne.——'He immediately, says the editor, discovered in her a mind so congenial with his own, so enlightened, so refined, and so tender, that their mutual attraction presently joined them in the closest union that purity could possibly admit of; he loved her as his friend, and prided in her as his pupil; all her concerns became presently his; her health, her circumstances, her reputation, her chil-

dren, were his ; his fortune, his time, his country, were at her disposal, so far as the sacrifice of all or any of these might, in his opinion, contribute to her real happiness.—What further confirms the authenticity of this publication is, that mention is frequently made in it of Mr. and Mrs. James, a respectable family in London, to whom the parties were well known.

These Letters are sometimes subscribed Sterne, sometimes Yorick, and to one or two the author signs Her Bramin. In the third letter we meet with an account of the commencement of Mr. Sterne's acquaintance with Lord Bathurst.

‘ I got thy letter last night, Eliza, on my return from Lord Bathurst's, where I dined, and where I was heard (as I talked of thee an hour without intermission) with so much pleasure and attention, that the good old lord toasted your health three different times ; and now he is in his eighty-fifth year, says he hopes to live long enough to be introduced as a friend to my fair Indian disciple, and to see her eclipse all other nabobesses as much in wealth, as she does already in exterior and (what is far better) in interior merit. I hope so too. This nobleman is an old friend of mine.—You know he was always the protector of men of wit and genius ; and has had those of the last century, Addison, Steele, Pope, Swift, Prior, &c. &c. always at his table.—The manner in which his notice began of me, was as singular as it was polite.—He came up to me, one day, as I was at the princess of Wales's court. “ I want to know you, Mr. Sterne ; but it is fit you should know, also, who it is that wishes this pleasure. You have heard, continued he, of an old Lord Bathurst, of whom your Papes, and Swifts, have sung and spoken so much : I have lived my life with geniuses of that cast ; but have survived them ; and, despairing ever to find their equals, it is some years since I have closed my accounts, and shut up my books, with thoughts of never opening them again : but you have kindled a desire in me of opening them once more before I die ; which I now do ; so go home and dine with me.” —This nobleman I say, is a prodigy ; for at eighty-five he has all the wit and promptness of a man of thirty. A disposition to be pleased, and a power to please others beyond whatever I knew : added to which, a man of learning, courtesy, and feeling.

‘ He heard me talk of thee, Eliza, with uncommon satisfaction ; for there was only a third person, and of sensibility, with us.—And a most sentimental afternoon, 'till nine o'clock, have we passed ! But thou, Eliza, wert the star that conducted and enlivened the discourse.—And when I talked not of thee, still didst thou fill my mind, and warmed every thought I uttered ; for I am not ashamed to acknowledge I greatly miss thee.—Best of all good girls ! the sufferings I have sustained the whole night on account of thine, Eliza, are beyond my power of words.’

The

The following passage gives us some faint idea of the nature of those personal qualities in the lady which so much captivated this extraordinary genius.

‘ I am just returned from our dear Mrs. James’s, where I have been talking of thee for three hours.—She has got your picture, and likes it: but Marriott, and some other judges, agree that mine is the better, and expressive of a sweeter character. But what is that to the original? yet I acknowledge that hers is a picture for the world; and mine is calculated only to please a very sincere friend, or sentimental philosopher.—In the one, you are dressed in smiles, and with all the advantages of silks, pearls, and ermine;—in the other, simple as a vestal—appearing the good girl nature made you; which, to me, conveys an idea of more unaffected sweetness, than Mrs. Draper, habited for conquest, in a birth-day suit, with her countenance animated, and her dimples visible.—If I remember right, Eliza, you endeavoured to collect every charm of your person into your face, with more than *common* care, the day you sat for Mrs. James.—Your colour too, brightened; and your eyes shone with more than usual brilliancy. I then requested you to come simple and unadorned when you sat for me—knowing (as I see with *unprejudiced* eyes) that you could receive no addition from the silk-worm’s aid, or jeweller’s polish. Let me now tell you a truth, which, I believe, I have uttered before.—When I first saw you, I beheld you as an object of compassion, and as a very plain woman. The mode of your dress (though fashionable) disfigured you.—But nothing now could render you such, but the being solicitous to make yourself admired as a handsome one.—You are not handsome, Eliza, nor is yours a face that will please the tenth part of your beholders,—but are something more; for I scruple not to tell you, I never saw so intelligent, so animated, so good a countenance; nor was there, (nor ever will be) that man of sense, tenderness, and feeling, in your company three hours, that was not (or will not be) your admirer, or friend, in consequence of it; that is, if you assume, or assumed, no character foreign to your own, but appeared the artless being nature designed you for. A something in your eyes, and voice, you possess in a degree more persuasive than any woman I ever saw, read, or heard of.—But it is that bewitching sort of nameless excellence, that men of nice sensibility alone can be touched with.

‘ Were your husband in England, I would freely give him five hundred pounds, (if money could purchase the acquisition) to let you only sit by me two hours in a day, while I wrote my Sentimental Journey. I am sure the work would sell so much the better for it, that I should be reimbursed the sum more than seven-times told.’

In another letter the enamoured author thus proceeds:

' Talking of widows—pray, Eliza, if ever you are such, do not think of giving yourself to some wealthy nabob—because I design to marry you myself.—My wife cannot live long—she has sold all the provinces in France already—and I know not the woman I should like so well for her substitute as yourself.—'Tis true, I am ninety-five in constitution, and you but twenty-five—rather too great a disparity this!—but what I want in youth, I will make up in wit and good humour.—Not Swift so loved his Stella, Scarron his Maintenon, or Waller his Sacharissa, as I will love, and sing thee, my wife elect! All those names, eminent as they were, shall give place to thine, Eliza. Tell me, in answer to this, that you approve and honour the proposal, and that you would (like the Spectator's mistress), have more joy in putting on an old man's slipper, than in associating with the gay, the voluptuous, and the young.—Adieu, my Simplicia!

The most passionate lover in romance, perhaps, never took leave of his mistress in a strain of more fervent affection than is testified in the last of these letters, when the lady is about sailing for the East Indies.

' And so, this is the last letter thou art to receive from me; because the Earl of Chatham (I read in the papers) is got to the Downs; and the wind, I find, is fair. If so—blessed woman! take my last, last farewell!—Cherish the remembrance of me; think how I esteem, nay, how affectionately I love thee, and what a price I set upon thee! Adieu, adieu! and with my adieu—let me give thee one freight rule of conduct, that thou hast heard from my lips in a thousand forms—but I concenter it in one word,

REVERENCE THYSELF.

' Adieu, once more, Eliza! May no anguish of heart plant a wrinkle upon thy face, till I behold it again! May no doubt or misgivings disturb the serenity of thy mind, or awaken a painful thought about thy children—for they are Yorick's—and Yorick is thy friend for ever!—Adieu, adieu, adieu!

' P. S. Remember, that Hope shortens all journies, by sweetening them—so sing my little stanza on the subject, with the devotion of an hymn, every morning when thou arisest, and thou wilt eat thy breakfast with more comfort for it.

' Blessings, rest, and Hygeia go with thee! May'st thou soon return, in peace and affluence, to illumine my night! I am, and shall be the last to deplore thy loss, and will be the first to congratulate, and hail thy return.—

FARE THEE WELL!

Though the cast of these letters places the character of Mr. Sterne in a *very unaccountable* point of view, it is but justice to observe, that they contain no sentiment which impeaches the
purity

prity of his attachment. For amidst the effusions of his affection he frequently inculcates the practice of virtue and piety. His passion appears to have been chiefly founded on the endowments of mind, which Eliza inherited from nature. He mentions particularly the beauties of her epistolary style in a strain of such enthusiastic admiration, as excites our regret that this accomplished lady cannot be prevailed upon to present the public with those elegant compositions, which could affect the heart of a man of sentiment in so extraordinary a manner.

IX. Cn. Julii Agricolaë Vita, Scriptore C. Cornelio Tacito.

The Life of Agricola, by Tacitus; with a Translation by J.

Aikin. 8vo. 2s. in Boards. Johnson.

THE purpose of this small volume is to give a specimen of an elegant edition of a classic, as well as a translation of the life of Agricola. With respect to the former of these objects, Mr. Aikin thinks, that it is rather disgraceful to the state of literature and the arts in this country, that our northern neighbours should for several years past have borne away, almost unrivaled, the honours of so well directed a species of ornament. The design of giving a new translation of this excellent, and, to an English reader, peculiarly interesting piece of biography, will, he apprehends, be justified by the consideration, that an English version of all the works of Tacitus is still a literary desideratum. The person, who last undertook the task, seems to have been well acquainted with his author, and even to have possessed something of a congenial spirit; but, as the present translator observes, the harsh constructions, unnatural transpositions, and vulgarisms, with which his work is replete, render it highly displeasing to a reader of taste. Mr. Aikin seems to have executed his design with greater success. We shall give our readers a specimen of his translation. But first, it may not be improper to mention two or three circumstances, relating to Agricola. This great commander was governor of Britain under Vespasian, Titus, and Domitian. Upon his first appointment to this important office, he formed a regular plan for subduing the whole island, and rendering the acquisition useful to the conquerors. He carried his victorious arms northward, defeated the Britons in every encounter, pierced into the almost inaccessible forests and mountains of Caledonia, reduced every thing to subjection in the southern parts of the island, and chased before him all the men of a fiercer and more intractable spirit, who deemed war and death itself less intolerable than servitude under the vic-

tors. He defeated them in a decisive battle, which they fought under Galgacus, their leader, on the Grampian hills*. Galgacus is supposed to have harangued his army immediately before his engagement with the Romans, in the following animated speech,

“ When I reflect on the causes of the war, and the circumstances of our situation, I feel a strong persuasion that our united efforts on the present day will prove the beginning of universal liberty to Britain. For none of us are hitherto debased by slavery; and we have no prospect of a secure retreat behind us, either by land or sea, whilst the Roman fleet hovers around. Thus the use of arms, which is at all times honourable to the brave, here offers the only safety even to cowards. In all the battles which have yet been fought with various success against the Romans, the resources of hope and aid were in our hands; for we, the noblest inhabitants of Britain, and therefore stationed in its deepest recesses, far from the view of servile shores, have preserved even our eyes unpolluted by the contact of subjection. We, at the farthest limits both of land and liberty, have been defended to this day by the obscurity of our situation and of our fame. The extremity of Britain is now disclosed; and whatever is unknown becomes an object of importance. But there is no nation beyond us; nothing but waves and rocks; and the Romans are before us. The arrogance of these invaders it will be in vain to encounter by obsequiousness and submission. These plunderers of the world, after exhausting the land by their devastations, are rising the ocean: stimulated by avarice, if their enemy be rich; by ambition, if poor: unsatiated by the East and by the West: the only people who behold wealth and indigence with equal avidity. To ravage, to slaughter, to usurp under false titles, they call empire; and when they make a desert, they call it peace.

“ Our children and relations are by the appointment of nature rendered the dearest of all things to us. These are torn away by levies to foreign servitude. Our wives and sisters, though they should escape the violation of hostile force, are polluted under names of friendship and hospitality. Our estates and possessions are consumed in tributes; our grain in contributions. Even the powers of our bodies are worn down amidst stripes and insults in clearing woods and draining marshes. Wretches born to slavery are first bought, and afterwards fed by their masters: Britain continually buys, continually feeds her own servitude. And as among domestic slaves every new comer serves for the scorn and derision of his fellows; so, in this ancient household of the world, we, as the last and vilest, are fought out to destruction. For we have neither cultivated lands, nor mines, nor harbours, which can induce them to preserve us for our labours; and our valour and unsubmitting spirit will only

* In Scotland.

render us more obnoxious to our imperious masters; while the very remoteness and secrecy of our situation, in proportion as it conduces to security, will tend to inspire suspicion. Since then all hopes of forgiveness are vain, let those at length assume courage, to whom glory, to whom safety is dear. The Brigantes, even under a female leader, had force enough to burn the enemy's settlements, to storm their camps, and, if success had not introduced negligence and inactivity, would have been able entirely to throw off the yoke; and shall not we, untouched, unsubdued, and struggling not for the acquisition, but the continuance of liberty, declare at the very first onset what are the men whom Caledonia has reserved for her defence?

"Can you imagine that the Romans are as brave in war as they are insolent in peace? Acquiring renown from our discords and dissensions, they convert the errors of their enemies to the glory of their own army; an army compounded of the most different nations, which as success alone has kept together, misfortune will certainly dissipate. Unless, indeed, you can suppose that Gauls, and Germans, and (I blush to say it) even Britons, lavishing their blood for a foreign state, to which they have been longer foes than subjects, will be retained by loyalty and affection! Terror and dread alone, weak bonds of attachment, are the ties by which they are restrained; and when these are once broken, those who cease to fear will begin to hate. Every incitement to victory is on our side. The Romans have no wives to animate them: no parents to upbraid their flight. Most of them have either no habitation, or a distant one. Few in number, ignorant of the country, looking around in silent horror at the woods, seas, and a heaven itself unknown to them, they are delivered by the gods, as it were imprisoned and bound, into our hands. Be not terrified with an idle shew, and the glitter of silver and gold, which can neither protect nor wound. In the very ranks of the enemy we shall find our own bands. The Britons will acknowledge their own cause. The Gauls will recollect their former liberty. The Germans will desert them, as the Usipii have lately done. Nor is there any thing formidable behind them: ungarrisoned forts; colonies of invalids; municipal towns distempered and distracted between unjust masters, and ill obeying subjects. Here is your general; here your army. There, tributes, mines, and all the train of servile punishments; which whether to bear eternally, or instantly to revenge, this field must determine. March then to battle, and think of your ancestors and your posterity."

There seems to be an inconsistency in some passages of this speech. In the translation, Galgacus says, 'none of us are hitherto debased by slavery; we have preserved even our eyes unpolluted by the contact of subjection' (which, by the way, is a sentiment very inelegantly expressed;) 'we are untouched, unsubdued, and struggling not for the acquisition, but for the continuance of liberty.' How then can he say, 'our estates

and possessions are consumed in tributes; our grain in contributions: even the powers of our bodies are worn down amidst stripes and insults, in clearing woods, and draining marshes.' —The truth, we believe, is this: the inconsistency only appears in the translation. The whole passage in the original, from *Liberis cuique*, down to *Britannia servitutem*, seems only to point out the situation and circumstances of others; not of those, who were at that time under the conduct of Galgacus.

This point at least deserves the consideration of the ingenious translator. At the same time, we entirely agree with him, when he observes, that they, who are best acquainted with the original, and the difficulties attending such a work as this, will be the readiest to make all due allowances for imperfections.

XII. *A Discussion of some important and uncertain Points in Chronology, in a Series of Letters, addressed to the rev. Dr. Blair, Prebendary of Westminster.* By John Kennedy. 8vo. 1s. L. Davis.

FROM the jumble of inconsistencies which appear in this little pamphlet, it is not easy to comprehend the author's intention. He begins the preface, indeed, by declaring, that 'the primary design of the following calculations is to prove, not only that there is a metachronism of four years in archbishop Usher's Chronological Computations, but, which is more especially to be observed, of just four years; neither one year more, nor one year less; so that this seemingly small mistake, in the collection of the years, being rectified, the true year of the world will be immediately established; and by this means, a most perplexing difficulty, in the general system of chronology, which for ages past has been productive of so many fruitless wranglings and disputes, will be happily and finally solved.' But, after the second page of the preface, we meet with nothing farther concerning the archbishop, nor his chronology, in the whole pamphlet, nor have the calculations in it any reference to the four years. And besides the above, which he calls his primary design, and of which, as we have observed, he takes no farther notice, we are not told what his other design or designs may be: but if we may guess from the contents of the pages, they seem to be, to abuse some respectable characters, and to shew that the epoch of Nabonassar commenced on the 28th of February, instead of the 26th, as used by the astronomers.

Accord-

According to Mr. Kennedy, we may be said to have no astronomical tables that can be of any use for calculating times antecedent to the Christian æra; if so, Mr. Ferguson, Dr. Blair, the Astronomer-Royal, &c. have been acting a ridiculous farce, and even committing shameful impositions on the public.

As to the points respecting the degree of accuracy of the present solar and lunar tables, and the æra of Nabonassar, whether the 26th or 28th of February, though no very proper subjects here to be treated on and settled in the review of a small pamphlet, yet whenever it is done, we will venture to pronounce, that it must be by other arguments than what are contained in this pamphlet, and by some other person than the author of it.

In support of such invidious charges, we might expect to meet with some convincing proofs, something more than bare assertions, than '*the mere play of a prolific imagination*,' and, with at least consistency in the author with his own principles. But instead of all this, we find little more than ungentleman-like language and abuse, contending for one radix and calculating from another, &c.

With regard to Mr. Kennedy's arguments for the inaccuracy of the Astronomical Tables, we are of a different opinion from him, and think they have quite the contrary effect, by proving the truth or accuracy of them. For, in the example which he gives, by shewing that the result differs by very nearly, if not just, two days from the same as calculated from his *supposed* true radix, he thereby proves, so far as his calculations are to be depended on, that the Tables afford accurate computations according to their own adapted astronomical radix.

In his comparison of the results of the two methods, in the above example, he is so far consistent with himself in calculating from the radix he assumes and defends, although he draws a wrong inference; but in most, or all his other calculations, he seems unluckily to have assumed a still different radix, and then added or rejected such arbitrary numbers as would make the results just as he would have them come out. So of the two calculations, p. 5. and 23, which he has given of his true time of the equinox, in the 27th year of Nabonassar, in the former of these, p. 5. he makes it Paophi 6 d. 15 h. 57 m. p. m. and in the latter he determines the same equinox to be March 27 d. 15 h. 57 m. p. m. and consequently, according to Mr. Kennedy's calculations, the 6th of Paophi connects with the 27th of March, Julian style. If then the 6th of Paophi, coincide with March 27, by tracing the days back, it
must

must needs be that Paophi 1, connects with March 22, and so Thoth 30, with March 21, Thoth 9 with March 1, (it being leap year, and the 6th of March twice counted); and lastly, the 1st of Thoth, with the 21st of February. Thus then Mr. Kennedy's calculations make Thoth 1d. agree with February 21d. anno ær. Nabonassar 27. Let us now try if his assumption of Thoth 1d. connecting with Feb. 28 d. anno ær. Nabon. 1. will bring out the same conclusion. As the third year of Nabonass. was leap-year, the 1st of Thoth for the 1st, 2d, and 3d years, will still connect with the same 28th of Feb. (because, that the intercalary day in the 3d year is not added till after the 1st of Thoth); and it is not till the 4th of Nabon. that, by falling 1 d. back, the 1st of Thoth falls on the 27th of Feb. Again, in the 5th, 6th, and 7th of Nabon, the 1st of Thoth will still be the 27th of Feb. but in the 8th year, by falling back another day, the 1st of Thoth will agree with the 26th of Feb. In like manner, it appears, that in the 12th year of Nabonass. Thoth 1. agrees with Feb. 25; in the 16th year Thoth 1 agrees with Feb. 24; in the 20th year, Thoth 1, with Feb. 23; in the 24th year, Thoth 1 with Feb. 22; and the same in the 25th, 26th, and 27th years; wherefore by thus assuming the æra of Nabonass. to commence on Feb. 28 d. it is undeniable that the 1st of Thoth will connect with the 22d of Feb. in the 27th year. But, by his calculation above, the same Thoth 1 connects with Feb. 21.

Wherefore in his calculation abovementioned, and most of his others, he has supposed the æra of Nabonass. to be on the 27th of February. And thus his calculations refute his own principles!

XIII. *Matilda: A Tragedy. As it is performed at the Theatre-Royal in Drury-Lane. 8vo. 1s. 6d. Cadell.*

THIS play, which is generally supposed to be the production of Dr. Francklin, a gentleman well-known in the literary world as the translator of Sophocles, has given every sensible auditor the highest entertainment in the representation; and after an impartial review of it we are inclined to think, that it will afford every judicious reader no less pleasure in the perusal. The plot is founded on historical fact. A duke of Brittany, in the year 1387, commanded the lord of Bavalan to assassinate the constable of Clifton. Bavalan, the day after, told the duke, that his commission was executed. The duke becoming sensible of the atrociousness of his crime, and apprehensive of its fatal consequences, abandoned himself to the most

most violent despair. Bavalan, after giving him time to repent, at length informed him, that he had loved him well enough to disobey his orders, &c.

The celebrated Voltaire was so much pleased with this subject, that he made it the foundation of two plays, *Adelaide*, and the *Duke of Foix*. But he seems to have executed his plan in a very imperfect manner. These pieces are only mere outlines, without any interesting situations, any striking sentiments, or any proper delineation of characters.

The author of *Matilda* has availed himself of these productions, whenever he had an opportunity; though, for reasons sufficiently obvious, he has domesticated the fable, and brought his heroes into England. We cannot help thinking, but that he might have fairly and publicly acknowledged his obligations to Voltaire, without any prejudice to his own reputation. He is indeed indebted to him but very little; and from an imperfect sketch, has produced an excellent picture. If he has not therefore all the merit of an original, he has, at least, shewn the taste and judgment of a good copyist, who has not only faithfully represented, but greatly improved the model, upon which he has worked.

The following brief analysis may be sufficient to shew our readers, in what manner the fable is conducted.

Act I. *Matilda*, the heroine of the piece, supposed at this time to be a prisoner in the camp of *Morcar*, who is deeply enamoured with her, comes on, as from her tent, accompanied by *Bertha*, a faithful friend and companion, to whom she intrusts the secret of her passion for *Edwin*, *Morcar*'s younger brother, who had espoused the cause of *William the Conqueror*, in opposition to *Morcar*, who had taken up arms against him.

The brothers being of different parties are represented as strangers to each other's passion for the same object. In this situation *Matilda* expresses her fears of their meeting, and her apprehensions of a fatal discovery, which must take place, when they come together. *Bertha* is sent away with letters; and while *Matilda* is alone, *Siward*, the intimate friend of *Morcar*, enters, and endeavours to persuade her to give her hand to *Morcar*. *Matilda*, unwilling to acknowledge her passion for another, and particularly *Edwin*, objects to *Morcar*'s vehemence of temper, and his rebellion against *William*. This serves as a basis for the conduct of *Siward*; who resolves to persuade his friend to quit all thoughts of *Matilda*, or to give up his resentment, and join the conqueror. The conversation is interrupted by the arrival of *Morcar*. *Matilda* retires, and the friends are left together. In the following scene
a slight

a slight quarrel ensues between Morcar and Siward, wherein the author has judiciously displayed and contrasted these two characters. An officer enters to acquaint them, that a part of William's forces are advancing to attack them. The friends are immediately reconciled, and go out to prepare for the battle.

Act II. Between the first and second act a battle is supposed to have been fought, and Edwin, whose forces were routed by Morcar, taken prisoner. He enters in chains, and laments the loss of Matilda, whom he had not seen for three years. Siward, to whom his person is not known, appears, gives him hopes of pardon and protection from Morcar, and desires him to retire to his tent. Morcar enters to Siward, who persuades him to quit the cause in which he is engaged, and make peace with William, as the sure and only means of gaining Matilda. To this Morcar consents. He enquires after the prisoner, and sires to see him. Seward retires, and sends Edwin in to Morcar. Edwin discovers himself, and they are reconciled. The lovers are now, without their knowledge, brought very near each other; and the author contrives to give them an interview, by making Morcar propose to his brother, that he should carry to Matilda, whom he does not name, the joyful news of his conversion, and make an offer of his hand; which he doubts not but she will accept, on being informed of his change in William's favour. Edwin, though unwillingly, promises to go to her, Morcar engaging him to plead his cause, and telling him, that he shall soon follow him.

Act III. Matilda enters with Bertha, and relates to her a dream, which she had dreamt the preceding night, and which had greatly disturbed her. As they are talking, an officer enters, who acquaints her, that a person from William's camp desires to see and speak to her. She orders him to be admitted. The surprize of both parties, at this unexpected meeting, renders the ensuing scene extremely interesting. Her situation in the camp of Morcar, and seeming consent to marry him, alarms the jealousy of Edwin, which produces a short quarrel between the lovers, ending as the quarrels of lovers generally do, in a perfect reconciliation; when Morcar enters to receive the reward of his conversion, the hand and heart of Matilda. This brings on an explanation. Matilda acknowledges she is in love with another, and Edwin confesses himself to be the object of her affection. This is the great hinge, on which the whole fable turns.—Morcar is astonished and enraged at the supposed contrivance of the lovers. He orders Matilda to her tent, and calls the guards to seize on Edwin. But Siward entering, and acquainting him, that his soldiers, on hearing of his desertion
to

to William, had mutinied, he goes out to quell the insurrection, and leaves Edwin in the custody of his friend, with strict orders to confine him. Siward, who is described as a man of the most extraordinary generosity of soul, strikes off his chains, receives his word of honour, that he will appear when called upon, and gives him leave to remain in *his* tent, till Morcar can be reconciled to him.

ACT IV. Edwin being permitted by Siward to see Matilda, they enter together. He endeavours to persuade her to fly, and leave him behind. She refuses, unless he will accompany her; which, as he is bound by his honour to Siward, he cannot attempt. As they are consulting the means of their future safety, Morcar enters, having received intelligence of their private meeting. He is enraged, and remands Edwin to prison. Morcar is at length worked up by Matilda's reproaches to the height of passion and despair, which is increased by Siward's informing him, that William is just at hand. This drives him to the desperate resolution of destroying his brother; and after extorting a promise from Siward, that he will do any thing he requires, he enjoins him to murder Edwin privately in the tower; adding, that if he refuses to perform the office, he shall employ another hand to execute it. This alarms Siward; who, after many endeavours to dissuade him from his cruel purpose, gives him an ambiguous answer, which makes Morcar believe he will certainly dispatch him; Siward telling him, that when he hears the curfew-bell, he may conclude, that Edwin is dead.

ACT V. Morcar enters with all the horrors of the intended murder strongly impressed on his mind. An officer informs him, that the mutiny amongst his troops had most probably been stirred up by the prisoner in the tower, whom he advises him therefore, as soon as possible, to dispatch. This confirms Morcar in the resolution of destroying his brother. But conscience severely reproaching him, he feels the deepest remorse; and resolves, if possible, still to save Edwin; when a messenger acquaints him, that a dead body had been drawn forth from the tower, by order of Siward. The bell then tolls, and confirms him in the opinion, that his brother is dead. His agitation of mind on this occasion is warmly and pathetically described. Siward enters to him. Morcar reproaches his friend for so readily executing his commands. Siward retorts, and Morcar endeavours to destroy himself; but Siward wrests the dagger from him, and promises to bring him a cordial draught, which will put an end to his sorrows. Siward goes out, and Matilda enters to petition for Edwin's life. Morcar, by ambiguous speeches, for some time soothes and flatters

her ; but at length acknowledges, that he had given orders to Siward to destroy Edwin, which he had too faithfully performed. Matilda, shocked at the news of Edwin's death, attempts to kill herself, but is prevented by Morcar, who expresses, in the strongest terms, his abhorrence of the deed, to which he had consented ; and tells her, he would gladly give Edwin to her arms, if it were possible to restore him. As he is struggling with, and endeavouring to get the dagger from her, Siward unexpectedly enters with Edwin, telling Morcar this was the cordial draught he had reserved for him. Morcar then joins the hands of Edwin and Matilda ; and expresses his resolution of retiring into some distant solitude, in order to dedicate the remainder of his life to penitence and sorrow for his rashness.

The plot of this tragedy, as our readers will perceive by the foregoing analysis, is simple, clear, and artfully conducted ; rising gradually in every act, and preparing for the catastrophe, which is striking and judicious.

The author has very happily excited our warmest concern and sympathy for the distresses of Matilda, on a supposition that Edwin was really assassinated ; and has displayed the deepest horrors of guilt, distraction, and despair in Morcar, without any scene of carnage, or the death of any one person in the drama.

The sentiments are just and noble. The characters, particularly those of Morcar and Siward, are well drawn, and finely contrasted. The diction is pure, easy, flowing, and harmonious.

The author, perhaps, with more propriety, might have substituted some other signal in the room of the *Curfew-bell* ; as it is scarce probable, that Morcar, the avowed enemy of the Conqueror, would have adopted this custom. The solemnity of the sound has, however, a good effect in a scene of horror.

As this tragedy is already in the hands, we suppose, of three parts of our readers, many extracts from it are unnecessary. We shall only therefore, in support of our opinion, lay before them a few lines from the latter part of the fourth act, where Morcar endeavours to persuade Seward to destroy his brother privately ; which seems to be one of the most striking passages in the play.

* *Mor.* ——— If thou lov'st me, Siward ;
For now I mean to try thy virtue ; swear
By all the pow'rs that wait on injur'd honor,
What e'er my anxious soul requests of thee,
Thou'lt not refuse it.

* *Siw.* By the hallow'd flame
Of sacred friendship, that within this breast,

Since

Since the first hour I seal'd thee for my own,
With unremitted ardor still hath glow'd,
I will not—Speak, my Morcar, here I swear
To aid thy purpose.

'Mor. 'Tis enough ; and now
Come near and mark me : Thou command'st the tow'r
Where Edwin is confin'd.

'Siw.

I do.

'Mor.

Methinks

It were an easy task—you understand me—
Justice is slow, and—William comes to-morrow.
Thy friendly hand—

'Siw.

My lord !—

'Mor. Thou trembl'st—Well another time, my Siward,
We'll talk on't—shall we not ? Thou mean'st to do
As thou hast promis'd ?

'Siw.

Certainly.

'Mor.

Then speak,

And do not trifle with me.

'Siw.

Sure my lord,

You cannot mean to—

'Mor.

Is he not a villain ?

'Siw. I fear he may be so.

'Mor.

A hypocrite ?

'Siw. He hath, perhaps, deceiv'd you, and deserves—

'Mor. To perish.

'Siw.

No ; to suffer, not to die ;

Or, if to perish, not by Morcar's hand,

Or Siward's—O ! 'tis horrible to shed

A brother's blood—

'Mor.

A rival's.

'Siw.

Nature—

'Mor.

Love—

'Siw. Humanity—

'Mor.

Matilda—

'Siward (*aside.*)

Gracious heav'n !

That passion thus should root up ev'ry sense
Of good and evil in the heart of man,
And change him to—a monster.

'Mor.

Hence ! away,

And leave me—From this moment I will herd

With the wild savage in yon leafless desert,

Nor trust to friendship—but another hand—

Siward. (*musings.*)

Ha ! that alarms me—then it must be so ;

And yet how far—

'Mor.

You pause.

'Siw.

I am resolv'd.

Mor.

Mor. On what?

To serve, to honour, to — obey you,
Edwin shall ne'er disturb thy peace again.

Mor. O glorious instance of exalted friendship!
My other self, my best, my dear-lov'd Siward —
Conscience! thou busy monitor, away
And leave me — Siward, when shall it be done?
To night, my Siward, shall it not?

Siw. Or never.

Mor. Let me but see the proud Matilda weep;
Let me but hear the music of her groans
And fate my soul with vengeance — For the rest
'Tis equal all. But tell me, Siward, say,
How shall I know the bloody moment? What
Shall be the welcome signal?

Siw. When thou hear'st
The solemn curfeu sound, conclude
The business done — Farewell. When I return
With tears of joy thou shalt my zeal commend,
And own that Siward was indeed thy friend.

This scene is masterly. The short expressive speeches of both
— 'A rival's' — 'nature' — 'love' — 'Matilda,' &c. are strokes
of the pathos, which we do not remember to have met with
in any modern writer.

This play is, in general, one of the best which has appeared
for some years past; and as such we recommend it to the pe-
rusal of our readers.

FOREIGN ARTICLES.

XIV. *Préceptes sur la Santé des Gens de Guerre, ou Hygiène Mi-
litaire.* Par M. Colombier, Docteur Regent de la Faculté de
Med. de Paris. 8vo. Paris.

IT has been remarked of the celebrated John de Wit, that
he was more solicitous for the preservation of his health
than of his life. Nor need we wonder at the practice of this
maxim, by a man so eminent for wisdom, and so deeply involved
in important and delicate affairs, that demanded the free ex-
ercise of all his mental powers.

The same maxim cannot be too strongly recommended to soldiers
and mariners of every rank. Their diseases are doubly pernicious
to the service in which they are engaged: an army, or a fleet,
are not only weakened in proportion to the numbers of their
sick, but also of those in health, who must necessarily attend
them; and the health of their commanders is invaluable.

It was therefore a very meritorious attempt in Dr. Colombier
to trace the diseases of armies to their source, and to collect,
with the most scrupulous attention, the best preservatives against
them, into one volume.

His

His work consists of seven chapters. In the first, he explains the most common causes of the diseases incident to the military of all ranks, especially officers.

In the second he considers the influence of their cloathing, diet, air, positions, marches, manners, discipline, and reviews, on their health.

In the third he treats of their situation in times of peace; of garrisons, and winter-quarters, exercises, duties, marches, hospitals, furloughs, mineral waters, and invalids.

In the fourth he attends the troops, from the beginning of a war to the conclusion of a peace, through all their various situations, and points out their respective dangers and preservatives.

The fifth contains an account of the several countries into which the French armies are most frequently sent; and their respective climates, soils, waters, manners, customs, productions, and dangers; with many useful remarks on the regimen and discipline suitable to each.

In the sixth he considers the destructive effects of war with regard to health and population, and proposes the necessary preservatives or remedies proper to each.

The seventh and last chapter treats of the several provisions of armies, and especially of their compositions, and repartition in exigencies; with an account of the expedients and resources proposed by several writers, in times of want and scarcity.

The whole work concludes with advices concerning the preservation of the health of mariners; an article so exceedingly interesting to every maritime or commercial nation, that it ought to be treated in the minutest detail, and with the most accurate attention, in particular works.

Of the *Code de Médecine Militaire*, formerly published by the same judicious author, we have already taken notice. His present performance has been submitted to the judgment of the Parisian faculty of physic, and honoured with their warmest approbation.

XV. *Voyage fait par Ordre du Roi en 1768 et 1769, en différentes Parties du Monde, pour éprouver en Mer les Horloges Marines. Par M. d'Eveux de Fleurieu, Enseigne des Vaisseaux de S. M. de l'Académie Royale de Marine, &c. Two Vols. Quarto. With Plates. Paris.*

FROM a concise account of the necessity of exactly finding the longitude, and of the facility of succeeding in that important observation, by means of time-keepers, M. de Fleurieu proceeds to an enumeration of the successive attempts made by several celebrated artists, and especially by the very ingenious M. Ferdinand Berthoud, who in 1754 first presented his design, with its description, to the Parisian Academy of Sciences.

At that time M. de Fleurieu resided at Toulon, and was employed on a similar attempt. His essays gained him the notice of the administration, and the confidential friendship of M. Berthoud, who communicated his inventions and proceedings to him,

and urged the great utility of ascertaining the real merit and importance of these inventions, by the most rigorous and complete trial. His desire was granted by the minister, who approved his plan of instructions, and appointed him and M. Pingre for its execution.

In November, 1768, they were ordered to embark on board the *Ilis*, a frigate of twenty guns, at Rochfort, and to sail from thence to Cadiz, to the Canaries, the coast of Africa, the Cape Verd Islands, to America, to St. Domingo, to turn up from thence to the soundings of the great banks off Newfoundland, and to return by the way of the Canaries and Cadiz to France; in order that, by thus alternately traversing cold, hot, and temperate climes, the respective merits of the several time-keepers on board, might be tried by all the variations and vicissitudes of the air, and all the agitations of the sea, during the roughest and most tempestuous season.

On this expedition they were employed from November 10, 1768, to November 21, 1769. They passed through all the variations of the air from the freezing point, to the 25th degree of heat, by Reaumur's thermometer; navigated for many days through the mists of the great bank off Newfoundland; verified their observations and accounts of the time-keepers with the most judicious precautions, and in the most authentic manner, in fourteen different ports; and concluded their experiments, at their return, near the Isle of Aix. In all these long and severe trials they found M. Berthoud's time-keeper, Number 8, in point of precision, superior to all the others, and excelling even their most sanguine expectations. The same time-keeper was, however, by that indefatigable artist still further improved, and in a subsequent trial found to be brought to a yet higher degree of perfection.

During this expedition, M. de Fleurieu was very attentive to apply the time-keepers to the improvement of geography. He observed a great number of errors in the sea-charts, and even in those of the late Mr. Bellin. His corrections are enumerated in an alphabetical list of twelve pages; and the work is enriched with new charts, equally valuable for their accuracy and neatness, and originally drawn and divided by him, not on paper, but on the same copper-plates on which they were afterwards engraved.

The theory of the variations of the needle has also been improved: and the first volume concludes with a table of thirty pages of longitudes and latitudes, observed by him.

The second volume contains the several verbal processes of all the astronomical observations, and the calculations of each. A table of the longitudes, as given by the pilots from the ship's reckoning, compared with those given by the time-keepers, and the ephemerides of the declination of the sun, and the equation of time, calculated, with great exactness, by M. Pingre, for every day during the voyage; with a great variety of instructions, by way of appendix.

This

This work extends to sixteen hundred pages in quarto. It is well written, and correctly printed; will prove very interesting and useful for future navigators, and remain a lasting memorial of the ingenuity, learning, skill, and experience of the author.

XVI. J. C. Lavater *von der Physiognomik*; L— *On Physiognomics*. 8vo. Leipzig. German.

THIS small tract was originally intended for a society of naturalists at Zurich in Switzerland; and at its first publication attracted so much notice, that within a few weeks it was reprinted.

It consists of five sections:

In Sect. I. the author gives his definitions of physiognomy and physiognomics, and their respective divisions.

Physiognomics is the science of discerning the character (not the accidental fates of man) in its most comprehensive sense, by his externals. Physiognomony, in its comprehensive sense, therefore, consists of all the externals in the body of man, and in its motions, so far as any part of his character can be descried from them.

As many distinct characters as a man may have at the same time, that is, from as many points of view as he may be considered, so many distinct physiognomies that same man has.

Physiognomics, therefore, comprize all the characters of man, which, taken together, constitute a complete total character. They descry the physiological character, that of his temper, the medicinal, the physical, the intellectual, the moral, the habitual, the social character, that of skill, &c.

The simple or compound, corporeal or external, expression peculiar to each of these characters, is found by physiognomics. So far as physiognomics may merely discern the character by its correspondent expression, they ought to be styled empyrical physiognomics; and so far as they could shew the immediate connection between the character and its expression, they ought to be styled theoretical, or transcendental physiognomics.

There are also anatomical physiognomics.

Physiognomics, therefore, consist of two distinct principal parts; the historical, and the philosophical. These must be well distinguished: the philosophical will probably for a long time remain the most difficult object of human investigation, &c.

In Sect. II. he zealously endeavours to prove physiognomics to be, not an imaginary, but a real science, by arguments drawn from the nature of bodies, from experience, and from history.

In Sect. III. he displays their usefulness to mankind, and to individuals.

In Sect. IV. he gives and exemplifies his opinion of the method in which that science ought to be learned.

In Sect. V. he enumerates the qualifications, and draws the character of a good physiognomist.

Some months after, the same author published,

XVII. *Von der Physiognomik, zweytes Stück, welches einen in allen Absichten sehr unvollkommenen Entwurf zu einem Werke von dieser Art enthält*: or, *On Physiognomics, Part II. Containing a very imperfect Sketch of a Work of that Kind.* 8vo. Leipzig. German.

THIS Sketch, though a mere skeleton, and though, as the author himself protests, drawn up and published in haste, and in every respect exceedingly imperfect, contains, in one hundred and seventy-two pages, only the general heads and subdivisions of a theory of physiognomics, pointed out in single words.

That of this plan, however, some parts at least are actually executing abroad, we are informed by a printed conspectus, the contents of which we will here communicate to our readers.

The editors begin with observing, that 'whatever the learned and the ignorant may object to the truth and certainty of physiognomics, and how disdainfully soever philosophical pride may smile on all who appear to think, that all in the human body is significant; yet there is nothing more interesting, and more intimately concerning ourselves, nothing more worthy of observation than *Man*; and that there could not exist a more curious and useful work, than such a one as should discover to man the beauty and perfections of his nature.' That these are the proper terms of the author of a work, of which they can confidently assert, that it will be entirely new, and even single in its kind.

That it is, indeed, not a complete work, or a whole system; that it consists only of fragments, observations, conjectures, detached reflections, fit to contribute something towards an intimate and immediate knowledge of human nature:

That its author's purpose is to make man more attentive to man; to make him observe in his externals, in very plain characters, the internal beauties and perfections of his nature; with a discrete hand to draw away the veil with which our inadvertency has covered so many luminous and striking characteristical features of man; finally, to analyze that confused sensation which every body has of the expression of physiognomics, and to establish it on more certain and determinate principles.

That since in this work all depends on its execution, they will content themselves for the present with announcing its most essential part—consisting in a series of engraved copper-plates, which may be arranged under the following classes:

(a) Particular lineaments of the face, and features singularly expressive; (b) contours of faces in profile; (c) *Silhouettes* drawn from life, and others drawn from fancy; (d) unshaded contours of whole faces of some of the most remarkable persons of different nations and characters; (e) shaded portraits in profile and in face, representing skilful, wise, and virtuous persons, living and dead; (f) passions, and other affections of the soul, and particular situations; (g) whole figures of man, and various attitudes; (h) national physiognomics; (i) detached parts of the human body, such as eyes, ears, noses, mouths, hands, cranes, &c. (k) animals, and heads of animals; (l) various writings engraved

graved after nature; (*m*) ancient heads; (*n*) new and very expressive ideals after the best masters; (*o*) several heads of Jesus Christ, gradually approaching to the most perfect ideal, some of which are designed by the greatest artists in Europe.

* To these plates, about two hundred vignettes, partly relating to physiognomics, and partly allegorical, will be added.

* That these plates, and part of the vignettes, will constitute the principal part, and, as it were, the basis of the whole work, which will consist of four volumes, at least; that every volume will open with some general discourses; and these be succeeded by detached critical observations and reflections on sundry plates in particular.

* That a glance on this series of plates will be sufficient to form some idea of the originality and importance of his work, and perhaps also to make us sensible of its usefulness, not to the vulgar, but to the learned, the thinking, and the wise; to all painters; to those, whose duty or delight is to study man; to all great men, princes, kings, philosophers, physicians, clergymen, directors of consciences; in short, to all who are capable of feeling the importance of an immediate and intuitive knowledge of man.

* That the work will be published in German and in French; and the French translation be made under the eye of the author; that they hope to be able to publish one volume at every Leipzig fair, and to begin with the Easter fair, 1775.

* That the work will be printed in large quarto, on the best Dutch paper; that though its price cannot as yet be ascertained, yet, as each volume will contain 25—36 printed sheets, 80—100 plates; and 40—50 vignettes, it may easily be conceived that they cannot afford to sell a volume for less than two or three new louis d'ors.

* That since all the copies of the plates cannot be equally good, those who chuse to encourage this undertaking are requested to subscribe in time, at the booksellers of their respective capitals; since the copies will be distributed according to the dates of the subscription, and the first subscribers have the best; that at the subscription, no money, but only the names of the subscribers, are desired.

* That the first volume will contain ten or twelve sheets of preliminary discourse; plates exhibiting animals, and heads of animals; *Silhouettes*; contours of male and female faces; and 20—30 portraits *designed* of remarkable persons, some of them yet living, with reflections on their physiognomies; reflections, however, by which nobody can be offended.

Their proposals conclude with the following words, borrowed from the preface to the work.

* We do not, and indeed could not, without absurdity, promise to provide our readers with the means of decyphering all the characters of the language of nature impressed on the face, and on all the external parts of man, or even to point out to

him all the beauties and perfections of the human face; but we promise to draw *some letters*, at least, of this divine alphabet, in so plain and legible a manner, that every person of sound eyes will discern and know them wherever he shall meet with them.*

As difficulty is confessedly a term merely relative, and as we freely own ourselves unacquainted with any scientific theory of physiognomics, we will not venture on any previous positive opinion on the merits or success of the main design. In justice to the author, we have confined ourselves to a faithful translation of his own words; and in justice to the public, we leave our readers to judge for themselves, as to the degree of merit, difficulty, probability, and success, of his arduous and delicate undertaking.

Yet as the author's chief design of tracing the various human characters by their external characteristics, so completely coincides with the main purpose, and the most difficult * task of painters, statuaries, and engravers, to hit and express the same; we are confident that this work will prove a very interesting and capital performance for artists and connoisseurs, if the plates are executed in a masterly manner: and that no care nor expence will be spared for that end, we are persuaded by several reasons; the author himself is fully sensible of all the importance of this part of his plan, to the success of his undertaking. The plates are actually engraving by several of the most eminent artists in Europe: and the work is undertaken by Mr. Reich, a man, whom, from the elegance and correctness of his editions of a great number of valuable works, and from his connections with a great number of the best writers of Germany for many years, we conclude to be a man of sense, integrity, and honour.

FOREIGN LITERARY INTELLIGENCE.

18. *Traité des Rivières et des Torrens, par le R. P. Frisi, Barnabite, Prof. Royal de Mathématiques à Milan, &c. Augmenté du Traité des Canaux navigables. Traduit de l'Italien. 4to. Paris.*

THIS valuable work consists of three books; the first of which treats of rivers and torrents flowing on gravel-beds; the second, of the various degrees of rapidity and declivities of rivers; the third, of sandy and slimy rivers. Each book is subdivided into chapters, replete with excellent observations on some rivers of Italy, alike applicable to those of other countries; and the whole concludes with an useful treatise on navigable canals.

* — Motus animorum et corde repositos

Exprimere affectus, paucisque coloribus ipsam

Pingere posse animam, atque oculis præbere videndam,

Hoc opus, hic labor est: pauci quos æquus amavit

Juppiter, aut ardens exivit ad æthera virtus;

Dis similes, potuere manu miracula tanta.

Fresnoy, de Arte Graphica, v. 230, seq.

9. *Mélanges Historiques, Politiques, Critiques, et Philosophiques.*
Par M. Ducrot. Two Vols. 8vo. Paris.

This heterogeneous compilation is made up of three parts; of which the first is a collection of short histories indifferently drawn from all nations, from the beginning of the Christian æra, to the peace of Utrecht, with some anecdotes of the private life of Lewis XIV. The second is an abstract of the life of Lewis XV. from the commencement of his reign, to the preliminaries of the peace in 1763; with general maxims concerning gunnery. The third contains an historical account of the kingdoms of Siam, Abyssinia, Tripoli, Tunis, Algiers, of the empire of China, and of America.

20. *Observations sur les Moyens que l'on peut employer pour préserver les Animaux sains de la Contagion et pour en arrêter les Progrès.* Par M. Félix Vicq d'Azir, Docteur Régent de la Faculté de Paris, &c. Bourdeaux.

This gentleman was sent by the French government to make physical and medicinal enquiries into the epidemic disease prevailing among the cattle in the generalities of Bourdeaux, Bayonne, Auch, and Montauban. The present performance is the fruit of his zeal and attention. It was instantly distributed over all the country afflicted by the disorder, whose progress is said to be almost entirely stopped in the districts of Bourdeaux and Auch.

In this valuable publication he examines, 1. the best preservatives in a country not yet infected, but bordering on an infected country. 2. The proper preservatives in a country where the first symptoms of contagion has only began to appear. 3. The preservatives in a country, where the contagion has already made a progress.

His proceedings appear to be simple, plain, and practicable on every farm.

21. *Considérations sur l'Esprit Militaire des Gaulois, pour servir d'éclaircissemens préliminaires aux mêmes Recherches sur les François, et d'Introductions à l'Histoire de France.* Par M. * * * Capitaine de Cavallerie, &c. 12mo. Paris.

This very learned and judicious writer has confined his disquisitions on the military spirit of the Franks and the French, to a chronological account of their character, genius, and spirit, their natural and acquired qualities, their tastes, principles, or prejudices, their laws or customs, vices or virtues, so far only as they relate to the art or practice of war, from the origin of these nations, to the end of the reign of Henry the fourth.

22. *Robinson dans son Isle.* 12mo. Paris.

De Foe's well known narrative, abridged and improved.

23. *Essai sur les Comètes en general, et particulièrement sur celles qui peuvent approcher de l'Orbite de la Terre.* Par M. Dionis du Séjour, de l'Académie Royale des Sciences, &c. Paris.

The preface to this work contains an account of the various opinions of the ancient and modern philosophers, concerning the nature and influence of comets. The work itself is divided into

eleven sections, in which the author considers all the comets that may approach the orbit of the earth, with regard to every circumstance of their motions, and the reciprocal attractions of the earth and the comets; and proves, from all the principles of probability, that we have nothing to fear from them. The work concludes with an excellent notation of all the comets that have hitherto been observed, with an accuracy sufficient to enable us to calculate their orbits. It has been examined and warmly applauded by a committee of the Parisian Academy of Sciences.

24. *Atlas Elémentaire, ou l'on voit, sur des Cartes & des Tableaux relatifs à l'Objet, l'Etat actuel de la Constitution Politique de l'Empire d'Allemagne, &c. Par l'Abbé Courtalon. 4to. Paris.*

This geographical and historical Atlas of Germany, appears to be composed from some of the best German maps and books, and well adapted to the purposes mentioned by the author in his introduction.

25. *Mémoire sur la meilleure Méthode d'extraire & de raffiner le Salpêtre. Par M. Tronson du Coudray, Capitaine au Corps de l'Artillerie. 8vo. Paris.*

After having acquired all the physical and chemical knowledge necessary for his design of improving the fabrication of salt-petre, M. du Coudray has visited and examined the several salt-petre works in France, observed and compared their different proceedings, and then made a variety of experiments, by which he has improved upon them all. His labours have deserved the approbation of the Academy of Sciences.

26. *Mémoire sur la Manière dont on extrait en Corse le Fer de la Mine d'Elbe, d'où l'on déduit une Comparaison de la Méthode Catalane en général avec celle qui se pratique dans nos Ferges. Par M. Tronson du Coudray, &c. With Cuts. 8vo. Paris.*

The different methods and operations in extracting iron, appear in this Memoir to be minutely and accurately described, compared, and appreciated.

27. *Examen du Ministère de M. Colbert. 8vo. Paris.*

This Examen of M. Colbert's administration was occasioned by the several late panegyrics on that great and patriotic minister. The author has entered into some very interesting discussions, and proved, that husbandry cannot prosper but by the support of arts; and that in order to arrive at its highest degree of usefulness, agriculture must be encouraged by home consumption, rather than by the exportation of its products.

28. *Traité de la Construction théorique et pratique du Scaphandre, ou bateau de l'Homme, approuvé par l'Académie Royale des Sciences. Par M. de la Chapelle, Conseiller Royal, &c. 8vo. With Cuts. Paris.*

For an accurate detail of this invention, we must refer to the work, and confine ourselves to an enumeration of its various uses: 1. For the amusement of both sexes; 2. for their health; 3. in the sports of the field; 4. in fishing; 5. in crossing large rivers

ivers with troops ; 6. against dangers or shipwrecks at sea, and on rivers ; 7. for caulking ships, at sea ; 8. for facilitating the descent of troops on a coast ; 9. for watering ; 10. for constructing rafts, at sea, for a refuge after shipwreck ; 11. for learning the art of swimming.

The treatise is illustrated with cuts, and notes relating to the subject, explaining the physical causes of the singular and interesting effects intended by the author.

MONTHLY CATALOGUE.

P O L I T I C A L.

29. *The Administration of the British Colonies. Part the Second.* By Thomas Pownall, late Governor of Massachusetts-Bay, &c. 8vo. 2s. 6d. Walter.

AN improved edition of the first part of this work was published some years ago *, in which Mr. Pownall investigated the rights and constitution of the colonies. He now carries his enquiry into the nature and fundamental principles of colonial government ; and from a view of the political relation between the colonies and the mother country, endeavours to draw such a line of pacification, as neither violates the constitutional liberty of the one, nor the legislative power of the other. This line he traces with an air of mathematical precision, and in the drawing of it he has recourse to many venerable authorities on the subject of law and government, he supposes to lie between the two extremes of *national* and *provincial* government, each of which he describes. In other words, he is of opinion, that the colonies ought to have the free exercise of *internal* government.

30. *Traet V. The respective Pleas and Arguments of the Mother Country, and of the Colonies, distinctly set forth ; and the Impossibility of a Compromise of Differences, or a mutual Concession of Rights, plainly demonstrated.* 8vo. 1s. Cadell.

In the preceding Traets † published by this ingenious writer, he discovered a peculiar force of argument through several interesting disquisitions on political and commercial subjects ; and in the present, which relates to some points of the greatest national importance, he continues to attract our attention with equal abilities.

The epistle dedicatory contains a spirited sarcastic comment on the behaviour of the Americans, exposing the erroneous principles by which they are avowedly actuated.

In the first section of this Traet, he demonstrates the right of the parliament of Great Britain to govern every part of the British empire : in the second he enquires into the plea alledged by the colonies in support of their pretensions : and in the third he examines and compares the respective pleas of the

* See Crit. Rev. vol. xxvi. p. 212. † Ib. vol. xxxviii. p. 56.

parent state, and of the colonies ; maintaining the impossibility of their making any mutual concessions, consistently with the respective claims. On this subject, Dr. Tucker argues in the following manner.

‘ We will suppose for argument’s sake, and because such a scheme has been publickly recommended—we will suppose, I say, that some well-wisher to both countries, of a better heart, than head, should propose a plan of reconciliation after the following manner.

“ Let Great Britain allow the colonies the sole right of taxing themselves : and on the other hand, let the colonies allow to Great Britain the exclusive right of regulating their external commerce : and then the antient harmony between them will be restored, and all will be peace again.”

‘ These words, it must be owned, look fair, as far as they go ; but they are fallacious even at first setting out. For there is a palpable deception in the very terms here made use of, *allow the right* ; which fallacy is easily discovered by substituting other words in their stead. For example, let Great Britain *renounce* the right of taxing the Americans without their own consent : and then the Americans will—what ? *Renounce* the right of regulating their own commerce ? No, by no means : the Americans will never make any such renunciation. Indeed they say, they cannot : and they say truly, on their principles. For if such a right be founded, as they expressly declare it is, in the *immutable laws of nature*, if it be *unalienable, unalterable, and indefeasible*, it is impossible to renounce it : and every attempt of this sort must be judged foolish and preposterous, null and void. Nay, the utmost which can be expected from them, according to this hypothesis, is what they declare in their 4th resolve, page 35, they are ready to do, viz. “ *That from the necessity of the case, and a regard to the mutual interests of both countries, they will cheerfully CONSENT to the operation of such acts of parliament, as are bona fide restrained to the regulation of their external commerce.*” So that here you plainly see, they still maintain their right, and the interpretation of that right ;—only consenting to suspend the exercise of it for the present—on condition, nevertheless, that such an use shall be made of this concession as they shall approve of. In short, it is evident according to their ideas, that were you to allow them the sole right of taxing themselves, you would grant them—Nothing : nothing, but to what they had a prior, and even an INDEFEASIBLE right to enjoy, whether you granted it them or not ;—but which you had from the beginning very injuriously attempted to rob them of. Whereas, were they to allow you the privilege of making acts to regulate their commerce either by land or sea, they would thereby grant you a favour, to which of yourselves you had not the least claim or pretension. And consequently as this permission would always remain a mere act of grace and favour on their part, there would likewise always exist an unalienable right of

limiting,

limiting, circumscribing, and of interpreting it, in what manner they thought proper ;---and at last of totally withdrawing it, when they believed it to be abused, or perverted to their prejudice.'

It cannot be denied, that according to the expression of the abovementioned compromise, the concession of the Americans would not be decisive with respect to the plea of right ; but if we consider, that there is no bond of political union or dependence, especially between countries widely separated from each other, which particular interest may not induce the parties to infringe, perhaps such a concession as implies only an acquiescence, may prove equally valid in effect with a formal renunciation. In the present crisis, however, the remarks of this sagacious writer certainly merit attention.

31. *Plan offered by the Earl of Chatham to the House of Lords, entitled, A provisional Act for settling the Troubles in America, &c.* 4to. 1s. Almon.

It would be superfluous to say any thing further of this Plan, than that it proposes an accommodation with America upon the following terms : that it be declared, that the colonies of America are, and of right ought to be, dependent upon the imperial crown of Great Britain, and subordinate unto the British parliament. That the British legislature has full power and authority to enact laws for the government of the colonies, in all matters touching the general weal of the whole dominions of the crown. That no tax shall be levied from the Americans without their consent, given by act of provincial assembly. That it shall be lawful for the delegates from the respective provinces, lately assembled at Philadelphia, to meet in general congress in May next, in order to take into consideration the making due recognition of the supreme legislative authority, and superintending power of parliament over the colonies ; and that the delegates be required to take likewise into consideration (over and above the usual charge for support of civil government in the respective colonies) the making a free grant to the king, his heirs and successors, of a certain perpetual revenue, subject to the disposition of the British parliament.

32. *Journal of the Proceedings of the Congress held at Philadelphia, Sept. 5, 1774.* 8vo. 1s. 6d. Almon.

This Journal is published as a supplement to a pamphlet mentioned in our last Review, under the title of " Extracts from the Votes and Proceedings of the American Continental Congress." The contents of each are already well known to the public.

33. *The Congress canvassed.* 8vo. 1s. Richardson and Urquhart.

The sensible author of this examination continues to expostulate with the Americans, in a warm and forcible manner, concerning the late congress at Philadelphia. He clearly shews, that the appointment of the delegates was a capricious, unauthorized act of the representatives of the respective provinces ; totally void of the sanction of the legislature necessary to its validity,

and

and therefore unconstitutional. He then exposes the false and arbitrary principles upon which the congress acted, and points out their fatal tendency to the interests and liberties of the colonies. The whole of the expostulation is judicious and animated; and we sincerely wish that the Americans would pay that attention which is due to the sensible admonitions of this sagacious and prudent writer.

34. *Remarks on the New Essay of the Pennsylvania Farmer.* 8vo. 1s. Becket.

With respect to the Essay, which is the subject of these Remarks, we observed, that it was an indecisive discussion of the so much agitated question relative to the extent of the authority of the British legislature; in treating of which, the author had produced more opinions than arguments, and cited authorities not properly connected with the subject. Such being the character of that performance, it affords ample scope to any writer who may be disposed to display his penetration in exposing its defects.

35. *A Letter to the People of Great Britain, in Answer to that published by the American Congress.* 8vo. 1s. Newbery.

The intention of this letter is to guard the public against the partial representations and fallacious arguments produced by the Americans in their own behalf. For which purpose the author's reasoning is, in general, fair and conclusive.

36. *The other Side of the Question: in Answer to a late friendly Address to all reasonable Americans **, 8vo. 1s. Richardson and Urquhart.

We are glad to find that, amidst the general discontent which prevails among the partizans for America, some of her advocates have yet so much good humour left, as to reply to their opponents in a strain of pleasantry. The author of the present defence has had recourse to this method; but the arguments of the writer whom he criticizes were too reasonable to be totally invalidated.

37. *Observations on the prevailing Abuses in the British Army, arising from the Corruption of Civil Government.* 8vo. 1s. 6d. Davies.

The custom of obtaining military preferment by means of parliamentary interest, to the prejudice of those who are not patronized by men in power, has long been a subject of complaint among the veteran officers of the army; and the author of these Observations exposes the abuse in the strongest and most sarcastic terms. He afterwards enters into a nervous detail of the incompetency of the military pay at present for the support of the army: shewing that it bears not any reasonable proportion to the advanced expences in every article of life, since its original establishment. Having insisted on this subject at considerable length, he proposes that all the officers in the army should subscribe a petition to the king and the house of commons, request-

* See Crit. Rev. for January last, p. 71.

ing an augmentation of their pay; and he has drawn up a form for each of these applications. The whole is conceived in a strain of dutiful, affecting, and manly sentiment, expressed with all the energy of language.

38. *A Letter to Dr. Johnson, occasioned by his late Political Publications. With an Appendix, containing some Observations on a Pamphlet lately published by Dr. Shebbeare.* 8vo. 1s. 6d. Towers.

The former of these gentlemen is here accused of having changed his political principles, and the latter, of sacrificing historical truth to the gratification of a certain class of readers. From the general strain of the pamphlet, however, the circumstance that renders them most obnoxious to the author, seems to be their differing from him in opinion with respect to public measures: and it is probably an additional aggravation in his eyes, that they are said to have obtained pensions from the crown.

39. *A Letter to Dr. Shebbeare, containing a Refutation of his Arguments concerning the Boston and Quebec Acts of Parliament, and his Aspersions upon the Memory of King William, &c.* By Hugh Baillic, LL. D. 8vo. 2s. Donaldson.

A person who writes on the subject of politics seldom fails of meeting soon with an antagonist; and if both parties be tolerably well supplied with arguments and facts, the controversy may long be maintained with vigour, and at last the victory prove doubtful. The truth is, that with respect to the character of king William, which is the principal object in question, the one of these doctors appears to be influenced by prejudice, and the other by equal partiality.

40. *A Speech in the Lower House of Convocation, Jan. 23, 1775.* By James Ibbetson, D. D. 4to. 6d. White.

A short speech, containing some general encomiums on the king's supremacy, as established by the laws of England; representing this branch of the royal prerogative, as 'the *decus et tutamen* of our civil and religious rights;' and recommending the insertion of a clause to this effect, in the address to his majesty, then under the consideration of the clergy assembled in convocation.

41. *An Impartial Review of the Proceedings of the late House of Commons.* By one of the late Barons of the Cinque Ports, 12mo. 2s. 6d. Wits.

The baron of the Cinque ports, good soul! is too honest a man to be swayed by partiality, and he therefore descants only on such acts of administration as were the most unpopular.

42. *An Address to the Public, occasioned by the extraordinary Behaviour of the Mayor and Corporation of Southampton, &c.* By William Andrews, Attorney at Law. 4to. 1s. Beecroft.

We find nothing in this address that merits the attention of the public; for it relates entirely to transactions of a private and personal nature, which happened during the late election at Southampton.

43. *Observations on Mr. Andrew's Address to the Public.* 8vo.
6d. Beecroft.

These Observations are written in such a strain of candour and decency, as not only adds greatly to their force, but reflects honour on the dispassionate regard to truth with which the author appears to be actuated.

**Ordered to be burnt by the Hands of the
Common Hangman :**

44. *The Present Crisis, with Respect to America, considered.* 8vo.
1s. Becket.

This writer zealously maintains the supreme authority of the British legislature over the colonies. His arguments for the most part are well founded in the general principles of government; but his meaning is frequently obscured by an abstruse manner of reasoning, an uncouth style, and ungrammatical expression. The most remarkable position we find him advance is with respect to taxes; of which he affirms, that the idea of their being free gifts is erroneous and contradictory to the nature of their institution. The king, he observes, possesses the right to declare war against a foreign power, if his dominions are invaded, or are in danger, even though it might be contrary to the inclinations of the commons. 'Should they refuse subsidies, says our author, is he (the king) not warranted to levy them? otherwise of what consequence is the right? it would be nugatory and void. It would be a contradiction in terms, and make the constitution, instead of being founded on truth and principle, a jargon of inconsistencies.'---Whether this argument in favour of the royal prerogative might be admissible, even upon the supposition that the *salus populi* was absolutely in danger, we will not presume to determine; but as it is morally impossible that a majority of the commons can ever be so much actuated by caprice or prejudice, as to refuse reasonable grants to the crown, for the preservation of their country, in the general ruin of which their own must inevitably be included, a case which would justify the exertion of such a power in the crown, cannot be supposed ever to happen. Besides, arguments drawn from supposed cases of the greatest imaginable urgency, are by no means conclusive of the limits of legal authority. The British constitution has eternally separated from the crown the power of imposing taxes; and if ever any king of these realms should attempt to transgress this inviolable barrier of public liberty, the nation would undoubtedly be again involved in all the horrors of a civil war.

P O E T R Y.

45. *A Dialogue between a Southern Delegate and his Spouse.* 8vo.
1s. Richardson and Urquhart.

A ludicrous dialogue in verse, without much humour.

46. *The Association, &c. of the Delegates of the Colonies, versified.* 8vo. 1s. Richardson and Urquhart.

Another poetical jeu d'esprit, nearly of the same stamp; to which is subjoined a copy of the association, in the original prose.

47. *The Land of Liberty: an allegorical Poem.* 4to. 2s. 6d. Davies.

The imitation of Spenser in this poem is far from being close; but the versification is smooth, and tolerably correct. Some of the descriptions are well executed; but the allegory becomes tedious, although extended through no more than one hundred and twenty stanzas.

48. *Modern Midnight Conversations.* 8vo. 1s. Evans.

Those who have a relish for the nuptial dialogues of Ned Ward, will not fail of finding entertainment in the perusal of this volume. To say the truth, the present writer ought to take the wall of honest Ned; but we hope the pre-eminence we assign him will not make him so far forget himself, as to omit to doff his bonnet, when any legitimate son of Phœbus comes in his way.

49. *Duelling. A Poem.* 4to. 1s. Davies.

Thanks to good fortune the author of this poem has a mortal antipathy to cold iron—we, therefore, may venture to inform him that his piece is totally void of poetical merit.

50. *Leonora. An Elegy.* 4to. 1s. Davies.

We have read many elegies far inferior to this.

51. *A short Essay on Charles Churchill. Written in 1764. With Notes and Alterations in 1774.* 4to. 1s. Flexney.

If Mr. C. Churchill was really a motley eccentric character, as here represented, the essayist has certainly described him in a congenial strain of poetry. For he has compounded a curious hodge-podge of English, Greek, and Latin. We may say of it in the author's own words,

_____ 'flesh and fish
Toss'd up together in a dish.'

52. *The Genius of Britain. An Ode.* 4to. 1s. Almon.

After searching in vain for the genius of ancient Britain through different parts of Europe, the Muse at last describes the fugitive beyond the Atlantic. The various countries visited are described with a degree of poetical beauty, and the versification of the ode is not unharmonious.

53. *The Genius of Ireland. A New Year's Gift to Lord Clare.* 4to. 1s. 6d. Wilkie.

We know not whether the genius of Ireland be also fled from her native country; but if she be, we wish her a more honourable reception in her exile, than she is likely to obtain by this production.

54. *Verses addressed to the —, with a New Year's Gift of Irish Potatoes.* 4to. 1s. Almon.

A burlesque imitation of lord Clare's Verses to the Queen, but executed with so little humour, that if the potatoes which are said to have accompanied it, were not better of their kind, they were certainly a sorry new year's gift.

55. *Particular Providence; a Poetical Essay.* By Mr. William Woty. 4to. 1s. Flexney.

The poet, after some general reflections on the comforts arising from

from the doctrine of a particular providence, appeals to the dictates of nature.

————— ' To pagan climes repair,
O son of doubt! and thou wilt hear it there;
There, where the Christian hath not taught to pray,
Nor heav'nly Truth diffus'd her gladd'ning ray;
Th' unletter'd native in his painful hour,
Looks to some great, some interposing pow'r;
And fondly thinks THAT mighty Pow'r will save,
Or make his passage easy to the grave;
And nature's dictates rather than disown,
Kneels to a stock, or humbles to a stone.'

In the latter part of the poem the author endeavours to shew, that, notwithstanding many seeming irregularities, Providence is uniformly wise and good in all his dispensations, and frequently sends his blessings in disguise.

The following reflection is unnecessary, and a little too much in the strain of enthusiasm.

' Ye book-learn'd students————

As well as you, the right from wrong I know;
Nor want philosophy to tell me so.'

We are extremely indebted, in a moral sense, to philosophy, or, in other words, to reason properly cultivated and improved; and all invectives against the use of it in theological enquiries are injudicious.

The general tendency of this piece is laudable; and the language plain and unaffected.

56. *Kien Long. A Chinese Imperial Eclogue. Inscribed to the Author of an Heroic Epistle to Sir William Chambers, Knight.* 4to. 1s. Almon.

We are no advocates for pieces of satire on the conduct and character of a virtuous and amiable monarch. On this account we cannot applaud the performance we are now considering. It is written in the style and manner of the Heroic Epistle. But the subject has no longer the recommendation of novelty.

57. *Sibylline Leaves. Fol. 1s. Evans.*

A satirical poem on Mr. Wilkes's succession to the mayoralty, written in Hudibrastic verse, and not void of humour.

58. *Ode on the Institution of a Society at Liverpool, for the Encouragement of Designing, Drawing, Painting, &c. Read before the Society, Dec. 13, 1773. No Publisher's Name.*

It affords us pleasure to see the imitative arts meet with so much encouragement at Liverpool, as the cultivation of them is a never-failing criterion of the flourishing state of commerce. From the merit of this ode, there is ground to imagine, that the Muses likewise are not disregarded amidst the bustle of traffic.

59. *Poems, by Robert Fergusson, 12mo. 2s. 6d. Murray.*

There is a natural ease in these poems which renders them in general agreeable; though this quality is more apparent in what
may

may be called the author's *vernacular* compositions, than in those of a more polished strain.

DRAMATIC.

60. *The Rivals, a Comedy. As it is acted at the Theatre-Royal in Covent-Garden.* 8vo. 1s. 6d. Wilkie.

This comedy affords a singular proof of the ingenuity of the writer, and the candour of an English audience. Some parts of it were much disliked on the first representation: the author therefore instantly withdrew his performance, altered a great part of it, and in a few days produced, as it were, a new play; which was immediately brought on the stage, and received with applause.

There is variety, and some degree of novelty, in the following characters: Sir Anthony Absolute, a hasty, peremptory old gentleman. 'My son Jack, says he, knows that the least demur puts me in a phrenzy directly. My process was always very simple—in their younger days, 'twas, Jack, do this. If he demurred—I knocked him down—and if he grumbled at that, I always sent him out of the room.'

Captain Absolute, the son of Sir Anthony, in love with Miss Lydia Languish, a young lady of a romantic turn, who has an aversion to a regular humdrum wedding, with consent of friends; and is therefore, above all things, charmed with the idea of an elopement. The captain, in concurrence with her singular taste, addresses her under the character of Beverley, a half-pay ensign.

Faulkland, in love with Miss Julia Melville, of a fretful and jealous disposition—'I fear, says he, for her spirits, her health, her life. My absence may fret her: her anxiety for my return, her fears for me, may oppress her gentle temper. And for her health—does not every hour bring me cause to be alarmed? If it rains, some shower may even then have chilled her delicate frame! If the wind be keen, some rude blast may have affected her! The heat of noon, the dews of the evening, may endanger the life of her, for whom I value mine.—There is not a feature in the sky, not a movement of the elements, not an aspiration of the breeze, but hints some cause for a lover's apprehension.'—In one of his fits of jealousy, he says, 'Her whole feelings have been in opposition with mine! I have been anxious, silent, pensive, sedentary; my days have been hours of care, my nights of watchfulness. She has been all health! spirit! laugh! song! dance!—Oh! d——n'd, d——n'd levity!'

Acres, a rough country 'squire, the rival of the supposed Beverley, without knowing, that his friend Capt. Absolute ever saw the lady in question. One trait of his character consists in the following humorous manner of swearing: 'Warm work on the roads, Jack, odds whips and wheels! I have travelled like a comet, with a tail of dust all the way as long as the Mall.'—
* Miss Melville: odds blushes and blooms! she has been as healthy

as the German Spa.'— '*Odds minnums and crotchets!* how did she chirup at Mrs. Piano's concert!--*Odds flints, pans, and triggers!* I'll challenge him directly.-- *Odds crowns and laurels!* your honour follows you to the grave," &c.

When Captain Absolute takes notice of this new method of swearing, Acres replies. 'Ha! ha! you've taken notice of it: 'tis genteel, isn't it? I didn't invent it myself though; but a commander in our militia, a great scholar, I assure you, says, that there is no meaning in the common oaths, and that nothing but their antiquity makes them respectable; because the ancients would never stick at an oath or two, but would say, by Jove! or by Bacchus! or by Mars! or by Venus! or by Pallas! according to the sentiment.--So that to swear with propriety, "the oath should be an echo to the sense;" and this we call the oath referential, or sentimental swearing--ha! ha! ha! 'tis genteel isn't it?'

Sir Lucius O'Trigger, an Hibernian, carrying on an amorous correspondence with Mrs. Malaprop, supposing the lady to be her niece, Lydia Languish.

Mrs. Malaprop, aunt to Miss Lydia Languish. The singularity of her character chiefly consists in her penchant for the Irish baronet, and the ridiculous misapplication of her words: 'Observe me, says she to sir Anthony Absolute, I would by no means wish a daughter of mine to be a progeny of learning; I don't think so much learning becomes a young woman: for instance--I would never let her meddle with Greek, or Hebrew, or algebra, or simony, or fluxions, or paradoxes, or such inflammatory branches of learning--neither would it be necessary for her to handle any of your mathematical, astronomical, diabolical instruments. But, sir Anthony, I would send her, at nine years old, to a boarding school, in order to learn a little ingenuity and artifice.--Then, sir, she should have a supercilious knowledge in accounts;--and as she grew up, I would have her instructed in geometry, that she might know something of the contagious countries. But above all, sir Anthony, she should be mistress of orthodoxy, that she might not misspell, and mispronounce words so shamefully as girls usually do: and likewise that she might reprehend the true meaning of what she is saying. This, sir Anthony, is what I would have a woman know; and I don't think there is a superstitious article in it.'

Julia Melville, engaged to Faulkland.

The rest of the characters are Fag, servant to Capt. Absolute; sir Anthony's coachman; David, servant to Acres; and Lucy, Lydia's maid.

The principal persons abovementioned are thrown, by their caprice, folly, or mistake, into several perplexities and ludicrous situations, which produce some entertaining scenes of comic humour.

61. *The Rival Candidates. A Comic Opera.* 8vo. 1s. Becket.

The two rival candidates, from which this Comic Opera derives its title, are Byron and sir Harry Muff, who are competitors for the borough of Tipplewell, and the affections of a rich heiress, called Narcissa. Byron is a man of worth and spirit; sir Harry a fop and a coward. The baronet is therefore of course defeated in all his pretensions.

In this light, fugitive performance, there are strokes of ingenuity; but nothing new in the characters, or interesting in the plot. It has chiefly owed its success on the stage to the songs and the music.

N O V E L S.

62. *Memoirs of the Count of Comminge. From the French of M. d'Arnaud.* 8vo. 2s. 6d. Kearsly.

Stories of romantic love carried beyond the bounds of probability, and inferior to some of the publications of M. d'Arnaud.

63. *Edwin and Julia. Two Vols.* 12mo. 5s. sewed. Wilkie.

However plentiful the follies and vices of mankind are, the numerous representations which have been made of them seem to have almost exhausted the subject; at least in the present Novel, as in many others which we have lately perused, we have met with scarcely any thing but what is grown thread-bare by repetition.

M E D I C A L.

64. *Medical and Philosophical Commentaries. Two Vols.* 8vo. 12s. in boards. Murray.

Every three months, for two years past, this work has been regularly published in parts, and it seems to meet with encouragement. The contents of it are, an account of new books on medicine, and those branches of philosophy most intimately connected with it; medical cases and observations; medical news; and a list of new medical publications. In the account of books, the authors restrict themselves to the giving a summary detail of the subjects of which they treat, without interposing any remarks. The cases and observations alone are sufficient to render the work useful to every practitioner.

65. *Remarks on the final Cessation of the Menstr.* 8vo. 6d. Donaldson.

This pamphlet is written with the view of recommending a nostrum, entitled Balsamic Pills. The author expatiates on the inefficacy or prejudicial effects of secret medicines in general, but affirms that, by following the directions which are given with these pills, their operation may be so regulated as to suit the particular circumstances of different persons.

CONTROVERSIAL.

66. *A Gospel Defence of the Unitarian Doctrine.* 12mo. 1s.
Robinson.

This publication consists of sixteen letters, in answer to some essays, in favour of the Trinity, printed in an Irish Journal, under the signatures of Lucius, Fidelis, and Philalethes. The purport of these letters is to shew, that three persons cannot be one God; and that, however highly God has been pleased to dignify Jesus Christ, yet every thing implied in his most exalted character falls infinitely short of an equality with the Father of the Universe.

In the first chapter of St. John, *the beginning*, he thinks, refers to no æra sooner than the commencement of our Saviour's preaching: see 1 John i. 1. ii. 7. The *Λόγος*, he apprehends, denotes the gospel. What St. Mark evidently means, by this expression, *The beginning of the Gospel of Jesus Christ, the Son of God*, St. John, he thinks, intends by these words, *In the beginning was the word*.—Even God, he supposes, may be called *word*, in the same sense in which he is called *love*.—Jesus designed no more by the phrase, *I am*, John viii. 58. than that he was *the Christ*.—The highest confession of faith, made by the apostles concerning Jesus was this: *Thou art the Christ, the son of the living God*.

These are some of the principles, which the author maintains with a laudable degree of temper, seriousness, and learning. His work would have been more agreeable, if it had been better printed, and not so prolix.

67. *Human Authority in Matters of Faith repugnant to Christianity.* 8vo 1s. 6d. Johnson.

In the controversy concerning the XXXIX Articles, no text of Scripture has been so frequently produced as these words of our Saviour, *one is your master, even Christ*, &c. Matt. xxiii. 8. Our author takes this passage for his text; and endeavours to prove, first, that our Lord had the unquestionable authority of heaven for claiming the high and distinguishing pre-eminence, which he here assumes, namely, that of being our one master, or only infallible teacher of religion; secondly, that we should acknowledge no other man, or body of men whatever, considered either as in competition with him, or in conjunction with him, to be our master.—Most of our author's observations have been anticipated by preceding writers.

68. *A Sermon on the Nature of Subscription to Articles of Religion.* By A. Burnaby, A. M. 8vo. 1s. Payne.

This discourse breathes a spirit of benevolence, candour, and moderation. The author's principal aim is to prove, that general belief and approbation, with acquiescence and conformity, is all that either is, or can be required; all that the church has a right to require; and, in a word, all that the spirit of her acts and injunctions seem to require.

D I V I N I T Y.

69. *Mistakes in Religion exposed: in an Essay on the Prophecy of Zacharias.* By H. Venn, M. A. 8vo. 3s. Crowder.

The points, upon which this writer chiefly insists, are such as these: the mistake of those, who assert man's native innocence; and of those who recommend the excellency of moral virtue, to the neglect of the power and grace of Christ; the error of those, who imagine, that peace of conscience towards God is the reward of virtue, and those who suppose, that heaven will be open to all men; the mistake of those, who deny, that the perfect righteousness of Christ is imputed to his people, &c.—A pious performance, on the principles embraced by the methodists.

70. *A Liturgy on the Principles of the Christian Religion. With Services for Baptism, the Lord's Supper, &c.* 8vo. 2s. sewed. Kearsly.

This liturgy, as we are told in the preface, is not the work of one man; it is not designed to serve the interest of any preacher, or any party; it was drawn up some time since; and is now offered to the public, as the best book of Common-Prayer, which *the editor* has ever seen on the rational principles of the Christian religion.

The editor, without doubt, is a person of liberal sentiments, an enemy to 'bigotted orthodoxy.' For, with respect to public worship, we find him entertaining an opinion, which can only be embraced by a free thinker.

'Public worship, says he, is not only a *superstitious custom*, arising from the early *mistakes* of men, and therefore to be indulged to the common people, who cannot be reasoned out of their prepossessions; but it is a duty of moral obligation, and capable of being improved to moral purposes.'

The reader will undoubtedly ask: how is it possible, that public prayer should be a duty of *moral obligation*, and at the same time a *superstitious custom*?—To our apprehension these ideas appear inconsistent.

This collection of prayers seems to be drawn up on the plan recommended by the author of *Essays on Public Worship*†. All sentiments and doctrines, but those of piety and morality, are excluded. The services are short; the language plain and simple.—We have observed, indeed, some few expressions, which have not that air of unaffected simplicity every where observable in our established liturgy. The following petition is of this kind: 'that it may please thee to *preside* in the high court of parliament at this time assembled.'—This expression reminds us of one Evans, a preacher of the last century, who

† See Crit. Rev. vol. xxxvi. p. 77.

prayed for the parliament in this familiar language: 'When, O God, when, I say, wilt thou vote amongst the honourable commons? Thine own commons, who are so zealous for thine honour? O Lord, when wilt thou take a chair, and sit in the house of peers?' Dissent. Sayings, collected by Sir R. L'Estrange, p. 12.

71. *Meditations and penitential Prayers, written by the Duchesse de la Voltaire, Mistress of Lewis XIVth. Translated from the French, with some Account of her Life and Character, extracted from Valliere, Sevigné, &c. By Mrs. Lennox. 8vo. 2s. 6d. Doddsley.*

These meditations are formed upon the model of the Psalms, and breathe somewhat of the spirit of religious enthusiasm. But with respect to the situation in which they are dictated, they cannot much influence the heart: for the duchess's contrition was too much founded upon necessity to be considered as very meritorious.

72. *Methodism, a Farce. In a Second Letter to a Reader in the University of Salamanca. 8vo. 1s. Meighan.*

About two years ago a mean performance was published, entitled, *Religion, a Farce**; consisting of a series of letters, which had appeared into the Gazetteer and the London Packet. The author seems now to have so far lost his credit with the editors of the Newspapers, that the present letter is chiefly employed in expostulating with them for their neglect of his correspondence. He certainly affords a striking instance of the partiality of a writer to his own productions: for his style is the most ridiculous perversion of natural arrangement of any we remember to have seen.

MISCELLANEOUS.

73. *The Will of King Henry VII. 4to. 3s. 6d. sewed. Payne.*

The editor of this piece justly remarks, that in testamentary dispositions we may find the real judgment which men form of their own actions; and may perceive the condemnation which they pass upon their faults, in the care which they express to repair, to expiate, or to cover them, when they are expecting to appear before the great tribunal; consequently the will of Henry VII. a monarch, whose avarice is represented by all our historians to be so prevalent as to govern all his transactions, foreign and domestic, must afford entertainment to the curious. The present copy is taken from the original, preserved among the archives of the abbey, in the Chapter-house at Westminster.

74. *Plan and Reports of the Society instituted at London in the Year, 1774. for the Recovery of Persons apparently drowned. 8vo. 1s. Kearsly.*

This laudable society is actuated by the most benevolent principles, and it is to be wished that the method they have introdu-

* See Crit. Rev. vol. xxxv. p. 236.

ped were generally adopted. Several cases are here related, of persons who have been recovered by the use of the means which they prescribe, within the last year. At the late general election of the sixteen peers for Scotland, it was proposed to send a copy of this plan, and to recommend the execution of it over all that part of Great Britain. Humanity strongly urges the universal practice of such a measure.

75. *An Award of King Charles I. under his Broad Seal, settling Two Shillings of the Pound out of the Rents of the Houses in Norwich, for the Maintenance of the Parochial Clergy of that City, in lieu of Personal Tithes. With a Treatise vindicating the Legality and Justice of that Award.* By Humphrey Prideaux, D. D. 8vo. 1s. Robinson.

This Award having been made a little before the civil wars broke out, the power which the parliament, from the first beginning of those unhappy commotions, obtained in the associated counties, of which Norfolk was one, quashed it, before it was ever thoroughly put in execution. The learned Dr. Prideaux, after it had lain hid for many years, unexpectedly found it in the office of the chapter clerk of Norwich, and published it in 1706, with the Vindication annexed; in which he shews the legality and reasonableness of the said award; and also that personal tithes (in lieu of which the payment of two shillings in the pound out of the rents of houses was decreed by this award) are still due by the law of the land; and that there is a necessity of again restoring them, or settling something else in lieu of them, for the maintenance of ministers in the cities and larger towns of the realm.

To this edition the editor has subjoined the substance of the statute of the 4th and 5th of Philip and Mary, for the payment of tithes (viz. two shillings in the pound) in the city of Coventry; and offers the whole to the serious and candid consideration of the inhabitants of that city, as tending to throw some light upon their case of tithes.

76. *A New Scheme of Short-Hand; being an Improvement upon Mr. Byrom's Universal English Short-Hand.* By John Palmer. 8vo. 10s. 6d. Half-bound. Johnson.

The advantage which, in a variety of instances, a short-hand writer has over others, is so great, that we are not surprised so many attempts should have been made to render the art of short-writing complete. Many of these attempts have certainly been far from answering the purpose intended. The present author has done much towards perfecting the art, and shunned the rocks on which some of his predecessors have split. In his alphabet of consonants, however, we think some of the characters rather too similar; and in making the vowels by dots in different situations, although he has varied those situations very ingeniously, it requires, in many cases, great exactness in placing a dot so as to distinguish which vowel it denotes. He writes every word separately,

parately, justly looking on the saving of *time*, not of *paper*, as the main object aimed at in short-writing. Perhaps his characters by frequent use might appear to us less similar than they do at present; and with the assistance of connection, on which all short-hand writers must in their abbreviations greatly rely, his writing might be easily intelligible. We may also remark that some modes of contraction, which he recommends in short hand, and which are explicable only by the connection of phrase, may be equally well made use of by those who are conversant with only the common method of writing.

77. *Remarks on the English Language with Rules of Speech and Action, &c.* By J. Jones. 4to. 1s. (Birmingham, for the Author.)

Before the author had entered on the province of teaching, he ought certainly to have applied himself to the study of grammar; for in this essential article he is egregiously deficient.

78. *A New Dictionary of French Idioms: being a Select Collection of several Thousand idiomatical Phrases most usual in the best French Writers, with the English adapted.* By A. de Treitorrens. 8vo. 1s. Harris.

M. de Treitorrens has collected the greatest part of these idioms out of Boyer's Dictionary. But his work may nevertheless be of use to those who are learning French; as it comprehends, in a small compass, some of the principal difficulties attending the study of that language.

79. *A Philosophical Essay on Space, &c.* by Richard Yate. Gent. Author of several learned and ingenious Pieces, which have received the Sanction of the most eminent Professors of the Liberal Arts. 8vo. 1s. Snagg.

We are glad to know that Mr. Yate is considered as an author of *learned and ingenious pieces*, though in our opinion, this essay will never be ranked among productions of that class.

80. *Duelling and Suicide repugnant to Revelation, Reason, and Common Sense.* 8vo. 1s. Meighan.

A confusion of ideas, incoherence of sentiment, and ungrammatical expression, render this production so unintelligible, that the most we can say of it is, we presume it is well intended.

81. *Le Courier François. An Account of the Regulations concerning the Prices and Manner of travelling Post in France, &c.* 12mo. 1s. 6d. Faden and Jefferys.

This being published by authority of the intendant-general, we shall admit it to be an accurate account.

